

**THE EDUCATIONAL ENDEAVOURS OF THE
EVANGELICAL PRESBYTERIAN CHURCH IN
SOUTH AFRICA IN HISTORICAL PERSPECTIVE**

by

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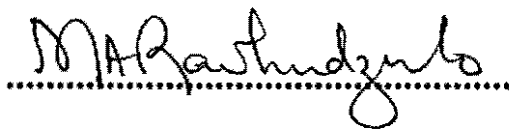
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DECLARATION

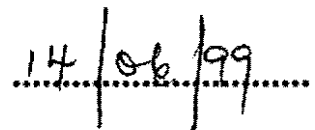
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I declare that **“THE EDUCATIONAL ENDEAVOURS OF THE EVANGELICAL PRESBYTERIAN CHURCH IN SOUTH AFRICA IN HISTORICAL PERSPECTIVE”** is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.



SIGNATURE

(MR) MA RAVHUDZULO



DATE

DEDICATION

This study is dedicated to:

- ◆ My sons, **Hangwani, Hulisani, Thendo** and **Ndamulelo**.
- ◆ My late parents **Mbulaheni Piet Ravhudzulo** and **Mavhungu Martha** for raising us to be original, special and unique and in this way inspiring us to develop our individuality and love for knowledge.
- ◆ **Maduka Phineas Mavhunga** my late father-in-law, my mother-in-law **Thidziambi Esther** who instilled the value of education and gave everything of their best for my wife to be what she is today.
- ◆ My beloved wife **Anniekie** for her encouragement and moral support throughout this study.

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- ♦ **My wife Anniekie** for the clean typing and helping in proof reading this thesis
- ♦ **Mr N.C. Ndwamato** for editing this thesis
- ♦ **GOD**, for His guidance, blessings and for giving me wisdom and good health.

LUKE 1:37 "For there is nothing that God cannot do."

THE EDUCATIONAL ENDEAVOURS OF THE EVANGELICAL PRESBYTERIAN CHURCH IN SOUTH AFRICA IN HISTORICAL PERSPECTIVE

ABSTRACT

Since its inception in 1833 the Evangelical Presbyterian Church in South Africa has been a missionary church and has always had its own missionary work. It started to organise the Christianization, Evangelization and Westernization endeavours to take place inside the territories of South Africa. The Evangelical Presbyterian Church Missionaries founded, financed, maintained, controlled and administered their educational endeavours without any moral or financial support from the Government.

The main purpose of the Evangelical Presbyterian Church Missionaries in founding and supporting schools has been to use education as an auxiliary to the evangelization of the indigenous people of South Africa. Elementary schools served as instruments of direct evangelization rather than secular education. Pupils were taught the 3 R's, namely, reading, writing and arithmetic. Education was a useful tool that enabled the converts to read the Bible and other religious material on their own and preferably in their own language.

Converts who demonstrated the ability to read, write and do simple arithmetic were trained to become missionaries' helpers. As these earliest converts became proficient and competent, they were posted out into the interior with the instructions to start new church centres and schools.

Although the teaching which took place inside these schools was not of high quality, it was definitely better than nothing. The Evangelical Presbyterian Church Missionaries together with missionaries of other denominations

provided virtually all the education which was available for the Blacks in South Africa. Through missionary endeavours the South African Government have realized that Western education and civilization has been important forces which helped the indigenous people to advance individually and collectively in the social, political and economic fields. Western technology and culture successfully won the indigenous people of South Africa to Western civilization. The acceptance of Christianity and the introduction of the White man's rule in the interior of South Africa effectively stopped the inter-tribal wars.

The missionaries have made a noteworthy contribution to the education of the indigenous people of South Africa. They empowered the Blacks to play a worthy part side by side with members of other races (Whites, Coloureds and Indians) in the development of the country they shared.

KEY TERMS

Educational endeavours; Evangelical Presbyterian Church of South Africa; Christianization; Evangelization; Westernization; Missionary education; Indigenous people; Character building; Teacher training; Industrial training.

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CHAPTER ONE

GENERAL ORIENTATION

1.1 MOTIVATION FOR THIS STUDY

Much has been said and written about the missionary educational endeavours in South Africa in general. Research by the writer, however, proved that there has been no authoritative, complete work on the contribution to Black education by the Evangelical Presbyterian Church Missionaries in South Africa. *C. L. Pienaar's* unpublished Bachelor of Arts Script: Missionary Education in the Northern Transvaal: *The Swiss Mission and Lemana, 1906-1948*, *C. Z. Nwandula's* unpublished Master of Education dissertation: *The Swiss Mission in South Africa. A critical review of its educational practices among the Tsonga people of the North-Eastern Transvaal 1899-1954* and *D.C. Mabunda's* unpublished Master of Education dissertation: *A Historico-Educational Survey and Evaluation of Swiss Missionary Education at Lemana*, both did not cover the educational activities at all mission stations founded by the Evangelical Presbyterian Church Missionaries in South Africa but only concentrated on the educational activities of the Swiss Missionaries at Lemana as an educational institution (Pienaar, 1990:1 and Mabunda, D.C. 1995:1). Hence the writer feels the need for a thorough and comprehensive study of the educational endeavours of the Evangelical Presbyterian Church Missionaries in South Africa.

Various educational institutions were established at the mission stations founded by the Evangelical Presbyterian Church. These were mainly primary schools, Sunday schools, Confirmation schools (classes), secondary schools, and teacher training institutions.

The writer is of the opinion that this study might reveal a lot that should be preserved or incorporated into the contemporary education system. As a lay preacher the writer also feels that by relating the educational endeavours at all the mission stations, he would also be expressing his indebtedness to the Evangelical Presbyterian Church Missionaries on behalf of all former students, pupils and residents of the Evangelical Presbyterian Church mission stations.

This study will focus its attention on the following main stations founded by this church which were and/or are still in existence: Valdezia, Elim, Shiluvane, Mhinga, Mwamwitwa, Mpisane, Kuruleni, Tlangelani, Masana and Ngove. These mission stations became the origin centres of Presbyterianism in South Africa. The Evangelical Presbyterian Church also founded mission stations in other parts of South Africa such as Graskop District, for example, Pilgrims Rest, Sabie, Ledophine, BushBuck Ridge, WatervalBoven and Mogane. In the Pretoria District the following mission stations were founded: Daspoort, Sunnyside, Bon Accord, Pyramid, Matronkwen, Vanhlokonyi, Petronella and Premier Mine. In the Johannesburg District the following mission stations were founded: Sophiatown, Alexandra Township, Crown Mine, States Mine, Viljoensdrift, Langlaagte, Modder Bee, West Rand, New Area and Benoni, Doornfontein, Randfontein, Modderfontein, Geduld, Springs, Nigel, Witbank, Geldenhuys, Germiston, Boksburg and Brakpan (Swiss Mission Church Calendar, 1930:1).

1.2 CLARIFICATION OF CONCEPTS

1.2.1 Educational endeavours

“Education” is a difficult concept, and partly because it has a wide variety of meanings, because it involves not one but several complex processes. However, Lawton and Gordon (1933:4) maintain that “education” is concerned with transmitting something (values that are worthwhile). Schoefield, (1972:36) on the other hand, states that “education” implies the transmission of what is

worthwhile to those who become committed to it.

Educational endeavours in this study, means educational undertakings and contributions (inputs) made by the Evangelical Presbyterian Church Missionaries. According to these missionaries, the educational endeavours were aimed at teaching the indigenous people the art of reading, writing and arithmetic; useful skills necessary for them to take their places in the society; seek further knowledge and providing industrial training that would enable them to be self-supporting.

1.2.2 Historical perspectives

The term “history” means, the study of past events especially connected with human affairs (Hawkins, 1986:390). Best (1977:340) maintains that history is a meaningful record of man’s past. It is not merely a list of chronological events, but a truthful integrated account of the relationships between persons, events, times and places. History is therefore used by man to understand the past and to facilitate future planning. In doing this man becomes aware of the interconnectedness between past, present and future. History of Education is primarily concerned with education. Its point of departure is not historical events as such but the educational reality as revealed in time perspective (Venter, 1979:202).

According to Hawkins (1986:625) the term “perspectives” means view or view point. Perspective in this study, however, means drawn or viewed according to the rules of perspective or correctly regarded as to relative importance. The educational endeavours of the Evangelical Presbyterian Church Missionaries are therefore studied from the historical point of view.

1.2.3 Presbyterian Church

The term “Presbyterian” denotes a collegiate type of church government by pastors and lay leaders called elders or presbyters. All Evangelical Presbyterian Churches are part and parcel of the Reformed or Calvinist tradition churches (Encyclopaedia, 1988:680).

1.3 METHODOLOGICAL ISSUES PERTAINING TO HISTORICAL - EDUCATIONAL RESEARCH

1.3.1 Historical-educational research

Van Rensburg and Landman (1988:367) maintain that the term “historical” is a concept derived from the Greek word “historia” which literally means knowledge acquired by means of research. Venter (1979:43) also indicates that history shows the intimate relationship between what actually happened (history - as - reality) and the description of it (history - as - story). History is a reality which happened independently of the observer, but by means of preserved documents and other evidence, part of history - as - reality may be construed.

Venter and Van Heerden (1989:111) state that the historical - educational research method incorporates the problem - historical and the thematological methods of research. Gay (1976:116) defines the historical research method as the systematic collection and objective evaluation of data related to past occurrence in order to test hypotheses concerning cause, effects, or trends of those events which may help to explain present events and anticipate future events. Cohen and Manion (1994:450) define historical educational research method as the systematic and objective location, evaluation and synthesis of evidence in order to establish facts and draw conclusions about past events.

The method which is applied in History of Education generally is that of historical- educational research. The approach applied within the bounds of this research was thematic research dealing with educational endeavours of the Evangelical Presbyterian Church in South Africa. The following steps or phases are applied in the thematic research.

1.3.1.1 Choosing and delimiting a theme

In this step the researcher in History of Education has to keep in mind the importance of choosing a research theme which is actual and of importance for education and teaching. After having decided on the specific theme to be researched, the field of study has to be delimited logically and accurately (Venter and Van Heerden, 1989:111).

In this study the writer chose the theme: The educational endeavours of the Evangelical Presbyterian Church in South Africa in historical perspective . An attempt has been made to delimit the theme logically and accurately into chapters. This delimitation was important not only in respect of the scope and duration of the research, but it made it possible for the writer to conduct a penetrating analysis of this research. Although much is known about the missionaries' educational endeavours in South Africa, no complete, authoritative and comprehensive documented exposition has ever been undertaken as to the educational endeavours of the Evangelical Presbyterian Church in South Africa.

Furthermore the topic was selected to show the significant role played by the Evangelical Presbyterian Church Missionaries who were concerned with the conversion of indigenous people to Christianity (Saayman, 1997:87-99). For these missionaries to achieve their mission of Christianization and evangelization, they started to establish the mission schools where they trained their converts to be helpers of the missionaries, evangelists, ministers, doctors, nurses and teachers who would in turn go out and expound the mission work to their fellow people.

The importance of the establishment of the mission stations, schools, hospitals and clinics and the success they achieved also contributed towards the selection of the research theme.

1.3.1.2 Investigation of the theme in the present

Venter and Van Heerden (1989:112) state that this step requires a thorough investigation and study of the chosen theme as it exists at that moment in the present. The purpose of this preliminary study is to enable the researcher to interpret and evaluate thoroughly the data which he is henceforth going to search for in the educational past.

This step enabled the writer to make a thorough investigation and study of the educational endeavours of the Evangelical Presbyterian Church Missionaries in South Africa. The writer then interpreted and evaluated the data of this educational past.

1.3.1.3 Investigation of the theme in the educational past

Fraenkel and Wallen (1990:413-415) and Venter and Van Heerden (1989:113) are of the opinion that the practitioner of History of Education gives attention to the accurate investigation and description of the educational past, in terms of the theme of research. He/she will at times have to decide which of the data being uncovered by him/her is of educational relevance to the theme under investigation.

In this study the writer used this step to give attention to the accurate investigation and description of the educational endeavours of the Evangelical Presbyterian Church Missionaries in South Africa.

1.3.1.4 Critical evaluation of data

Venter and Van Heerden (1989:114-115) maintain that having collected as much data from as many sources as possible, and having decided which data is of educational relevance for his/her research, the researcher also has to submit the data to a critical process of evaluation. The researcher's approach to and study of his/her sources has to be critical as not everything which appears in writing and also in relics has been processed by the human mind and is beyond reproach.

1.3.1.5 Interpretation of data and writing of report

In this final step of the historical-educational method the researcher is confronted with the challenging and creative task of consolidating the facts in such a manner that his/her consolidation may serve as a clear indication that a contribution has been made to the knowledge and insight in connection with the theme of research (Venter and Verster, 1986:32-39 and Venter and Van Heerden, 1989:116).

The thematic research which is incorporated into the historical-educational research was used in this study to present historical events in the exploration of the educational endeavours of the Evangelical Presbyterian Church in South Africa. In the process of research the present writer followed the formal steps or phases used in the historical-educational method. The facts relevant to the theme under investigation were collected, analyzed, interpreted, systematized, verified and evaluated as thoroughly as possible (Venter and Verster, 1986:32-39 and Venter and Van Heerden, 1989:111-116).

The purpose of a historical research study should be to explain, predict and or control phenomena. It is not to prove a point or to support a predetermined position of the researcher. Gay (1976:117) avers that researchers must subject themselves to the authority of the available historical evidence, and must know that they have to judge, evaluate and interpret, and based on this, arrive at

conclusions.

Gay (1976:117) and Venter and Van Heerden (1989:111 - 112) state that the researcher, when using the historical research method must first of all, determine that the specific topic has not yet been researched. Therefore the researcher ensures that the research findings and pronouncements contribute more depth, and possibly even open up an opportunity for perspectives and guidelines for education and teaching in the future.

1.3.2 The Descriptive Method

Cook and La Fleur (1975:51) define the descriptive method as entailing the collection of data that essentially describe, accurately and objectively, the way things presently are. Best (1970:116) adds that the descriptive research method describes and interprets “what is”. It is concerned with the conditions or relationships that exist; practices that prevail; beliefs; points of view; attitudes that are held; processes that are going on; effects that are felt; or trends that are developed. The process of descriptive research goes beyond the mere gathering and documentation of data. It involves an element of analysis and interpretation of the meaning and the significance of what is described. Thus, description is often combined with comparison or contrast, involving measurements, classification, analysis and interpretation.

In this study the descriptive method enabled the writer to uncover the real facts concerning the educational endeavours of the Evangelical Presbyterian Church Missionaries in South Africa.

1.3.3 The Phenomenological Method

According to Gunter (1990:3) the word “phenomenological” is derived from the Greek word “phainomenon” which literally means “as reality appear” or “as

reality seem to be". Venter and Van Heerden (1989:142) add that phenomenology is an approach by means of which the researcher in History of Education provisionally sets aside, and allows to become latent, his/her own views, prejudices, life- and worldviews, all presuppositions and everything which is fortuitous, in order to allow the phenomenon, as original given entity, to address him/her freely.

The phenomenologist does not seek something behind or within the phenomenon which will enable him/her to explain scientifically what the phenomenon is or ought to be, but he/she accepts the appearance of the life - world as the revelation of reality (Viljoen & Pienaar, 1971:33).

In the present study, the writer employed the phenomenological method in order to penetrate to the essentials of the educational endeavours of the Evangelical Presbyterian Church Missionaries in South Africa. By using this method, the writer aimed at studying missionaries' educational endeavours objectively.

1.4 COLLECTION OF DATA

The data studied in the preparation and completion of this thesis, in accordance with the requirements of the historical-educational research method, were obtained from a wide spectrum of both primary and secondary sources. However, the use of primary sources has superseded that of secondary sources in order to present an authentic and representative account of the selected research topic. All sources consulted are referred to in the text of the thesis and listed in the bibliography which appears at the end of this thesis.

1.4.1 Primary sources

The following types of primary sources were consulted: correspondences, circulars, memoranda, newspaper reports, letters, calendars, educational journals,

records of schools, prospectuses', interdepartmental committee reports and commission reports.

1.4.2 Secondary sources

Secondary sources consulted consist of the following: various textbooks, dictionaries, encyclopaedias, dissertations and theses. In cases where a number of sources addressed a particular issue every effort was made to compare and verify the data and facts in these sources

1.4.3 Interviews

Sidhu (1985:145) defines interviews as research techniques of conversation between the researcher and the interviewee carried out with the definite purpose of obtaining certain information by means of the spoken word. Cohen and Manion (1994:217) define interviews as a two-person conversation initiated by the interviewer for the specific purpose of obtaining research-relevant information and focused by him/her on content specified by research objectives of systematic description, prediction or explanation. Additional information on events or institutions for which there were no records was obtained through interviews with former missionaries, evangelists, ministers, doctors, nurses, headmasters, parents, teachers and students. Their reminiscences were useful to clarify issues and events which were obscure through lack of published documentations.

Furthermore, the writer visited and inspected the buildings in the mission stations founded by the Evangelical Presbyterian Church and perused all the available records and documents found therein. The writer also visited the following archives, namely, The State Archives in Pretoria, University of Witwatersrand, University of South Africa and the former Department of Education in Giyani, Northern Province.

1.5 ASSESSMENT OF SOURCE MATERIAL

1.5.1 External or lower criticism

External or lower criticism was employed in order to determine the validity, accuracy, reliability and genuineness of each document by trying to establish when the source was written, who the author(s) was and the place where the said document was published. Where applicable, documents were compared with other documents of similar origin (Venter and Van Heerden, 1989:114-116 & Cohen and Manion, 1994:52).

1.5.2 Internal or higher criticism

Internal or higher criticism was applied to analyse the meaning and truthfulness of statements in the documents and to establish the evidential value of the contents. Internal criticism also served to determine the accuracy and trustworthiness of the sources used as well as to find out the literal and real meaning of the statements contained in them (Venter and Van Heerden, 1989:114-116 & Cohen and Manion, 1994:52).

1.6 AIM OF THE RESEARCH

This study endeavours to:

- ◆ trace, discuss and evaluate the educational endeavours of the Evangelical Presbyterian Church as regards Black education in South Africa;
- ◆ reveal and analyse the effective aims, contents, methods, organisation, control, inspection and examinations and promotions which the Evangelical Presbyterian Church Missionaries put into practice in the different educational institutions under their auspices of and to establish

whether they should be preserved or incorporated into the contemporary education system or not; and

- ♦ assess the educational endeavours and to suggest possible recommendations revealed by the study.

1.7 DEMARCATION AND STRUCTURING OF RESEARCH PROGRAMME

In this orientation Chapter the following salient matters are explained: motivation for this research, methodological issues pertaining to historical-educational research, the selection of a specific research topic, strategies for the collection of data and the assessment of source materials, aim of the research and the demarcation and structuring of a research programme.

Chapter Two is devoted to the historical background and the founding of the Evangelical Presbyterian Church. The arrival of the missionaries of the Evangelical Presbyterian Church, the founding and establishment of various mission stations and outstations in South Africa will also be discussed.

Chapter Three deals with a brief review of the Christianizing and educational endeavours among the indigenous people. This chapter also deals with the aims of both missionary and state education.

Chapter Four discusses in detail the actual educational work done by the Evangelical Presbyterian Church Missionaries. The writer will endeavour to bring to light the influence of these missionaries and the role they played in the development of formal education in South Africa.

Chapter Five will focus on health education. Missionaries of the Evangelical Presbyterian Church founded health institutions, for example, Elim Hospital in

1898, as an essential part of their work of conversion of the indigenous people to Christianity.

Chapter Six entails an appraisal or evaluation of the contribution of the Evangelical Presbyterian Church Missionaries and offers conclusion, findings and recommendations.

CHAPTER TWO

HISTORICAL BACKGROUND OF THE EVANGELICAL PRESBYTERIAN CHURCH IN SOUTH AFRICA

2.1 INTRODUCTION

The Evangelical Presbyterian Church in South Africa is one of the major representative groups of the classical Protestantism that arose during the 16th-century Reformation in Switzerland. The modern Presbyterian Churches trace their origin to the Calvinist churches of the British Isles, Wales, Australia, New Zealand and South Africa. In their collectivity, these churches came to be known by the more inclusive designation Reformed family of churches in the world (Encyclopaedia, 1988:80 and Loetscher, 1978:56).

The term Presbyterian denotes a collegiate type of church government by pastors and lay leaders called elders or presbyters. According to (Encyclopaedia 1988:80) the word “presbyters” is derived from the Greek word “presbyteros” which means elder, an officer or minister in the early Christian Church. Encyclopaedia (1988:80) further states that the word presbyters is etymologically the original form of “priest”. In the modern Presbyterianism it denotes an alternative name for elder.

Strictly speaking, most of the Presbyterian churches are called Reformed churches, but they are Calvinist in doctrine and Presbyterian in policy. All these churches have fellowship with the larger world community through the organization known as the World Alliance of Reformed Churches (Lingle and Kuykendall, 1978:98).

The great significance of the World Alliance of Reformed Churches is that congregations from every corner of the world meet to share a common heritage and a common commitment to God's purposes in the future of the world, namely, conversion of the world to the Christian faith and to organize Christians into congregations and to supply them with the means of God's grace (Balfour, 1900:258 and Lingle and Kuykendall, 1978:98).

During the 16th Century, Switzerland became a centre of the Protestant Reformation. Switzerland consisted of 22 states united together into the "Swiss Confederation". These states called cantons came to an agreement to help and support one another during the times of invasion and religious persecutions. However, there were intimate relations subsisting between the Protestant churches of Switzerland and the Protestant churches of France (Cuendet, 1950:5-6 and Encyclopaedia, 1988:80).

Cuendet (1950:6) further reports that the Swiss Missionary endeavour started at the Evangelical Free Church of the Canton de Vaud (Switzerland) in 1833. The Swiss Protestant Churches constituted the Mission Committee which conceived the ground project of commencing mission work to the outside world. Brookes (1925:2-6) adds that mission work had already been undertaken among the American Indians, Chinese, Indians and Basothos (Basotholand) where the Swiss Missionaries worked under the Paris Evangelical Missionary Society. The Swiss Protestantism, however, felt a strong predestined calling towards Africa. Sales (1971:26) stipulates that the Swiss Reformed Churches had supported the Paris Evangelical Missionary Society, but in the early 1870's some of the Swiss churches felt that they wanted missions of their own, especially in South Africa.

The Evangelical awakening, a religious revival brought about by a renewal sense of purpose among Christians impacted both within and outside the state churches. Membership of churches increased as new denominations came into being. The free church spirit changed the Reformed emphasis from concentrating on parish

discipline to the support of voluntary societies dedicated to the upliftment of the community, to preserve the Sabbath, to suppress evil habits or conduct and to work for moral reforms (Encyclopaedia, 1980:80).

2.2 THE FOUNDING OF THE EVANGELICAL PRESBYTERIAN CHURCH

The Swiss Missionary work in South Africa was the concern of the L' Eglise Libre du Canton de Vaud, which was one of the three Swiss Churches in Switzerland. From 1833 to 1928 it became the joint concern of the Free Churches of the Canton de Vaud, Neuchatel and Geneva who together formed a missionary society called La Mission Romande. In 1929, the society became a national Swiss Protestant concern called La Mission Suisse dans L' Afrique du Sud (Swiss Mission in South Africa) (Taylor, 1927:275 and Bill, 1965:149).

The Free Church Canton de Vaud experienced some stirrings of missionary zeal since the early 1820's. However, it was not until the mid-nineteenth century that a more pronounced and direct mission involvement by the Free Church Canton de Vaud would emerge. By 1857, the Free Church Canton de Vaud acquired its freedom from the state. The church was given responsibility to establish mission stations in the outside world (Maluleke, 1995:6 -7).

In 1860, a number of missionaries from the Free Church Canton de Vaud established mission stations in the outside world. Oscar Rau went to China whilst Adolphe Mabilie, Paul Germond, Frederick Ellenberger and Louis Duvoism went to Lesotho (then known as Basotholand) to work under the Paris Evangelical Missionary Society. Some missionaries went to Northern Rhodesia (presently Zambia), West Africa, Australia and India (Ellenberger, 1938:198-199 and Cuendet, 1950:6).

Maluleke (1995:3) notes that in 1962, the local “mission” (church), the fruit of the Swiss Mission in South Africa, also became known as the Tsonga Presbyterian Church, a name that was changed to Evangelical Presbyterian Church in South Africa in 1982. Of all these names, the widely used, even to date has been Swiss Mission in South Africa, so that even the Evangelical Presbyterian Church in South Africa continues to be referred to as the Swiss Mission in South Africa.

Since its inception in 1833, the Evangelical Presbyterian Church in South Africa has been a missionary church and has always had its own missionary work. It continued with the missionary policy of establishing self-governing and self-supporting mission stations, churches, educational and medical centres. It envisaged an integrated church in the sense that when a mission congregation was fully established, its members would have the same rights as the European (white) pastors and elders (Gerdener, 1958:66-67).

2.3 THE ARRIVAL OF MISSIONARIES OF THE EVANGELICAL PRESBYTERIAN CHURCH IN SOUTH AFRICA

In 1869 the Synod of the Free Church Canton de Vaud was in session at Lausanne (Switzerland) when two students who had just completed their theological course there, offered their services as foreign missionaries, “whether under the tropics or even the northern ice”. They were two friends Ernest Creux and Paul Berthoud (Du Plessis, 1965:330). A mission committee entrusted with the task of raising funds and studying the possibility of sending the two missionary volunteers was set up (Cuendet, 1950:9 and Maluleke, 1995:7). Du Plessis (1965:330) adds that the Synod, after due consideration, accepted the offer of the two young men.

The intimate relations subsisting between the Protestant churches of France and Switzerland, induced the Vaud Committee to send their first missionaries to Basotholand (Lesotho). For three years, from 1872-1875, Creux and Berthoud,

while deriving their support from their own church, stood under the direction of the Paris Evangelical Mission (Cuendet, 1950:9-10 and Du Plessis, 1965:330). Shortly after their arrival in Lesotho in 1873, a journey of exploration was undertaken by Revs. Adolphe Mabile, Ernest Creux and Paul Berthoud, Evangelists Eliakim Matlanyane, Asser Segagabane, Bethuel Raditau and Josia Molepo to the northern portion of the Transvaal. At that time the idea was to establish the mission station at Sekhukhuniland, under Chief Sekhukhuni of the Bapedi tribe. Chief Sekhukhuni refused to receive them. Chief Sekhukhuni was not only impossible to missionaries, he also persecuted Christian converts amongst his subjects. Christian converts were exposed; they were beaten with rods; they were driven from Sekhukhuniland and forbidden to return. But as he refused to receive the envoy, the expedition pushed through the Spelonken (caves) in the Zoutpansberg District (Ellenberger, 1938:199, Baloyi, 1965:14 and Du Plessis, 1965:347).

In the Zoutpansberg District, they found the tribes which understood and spoke the "Sesotho" language. The Paris Evangelical Mission Society desired to stimulate the missionary ardour of their Basotho converts by establishing a mission station among them (Du Plessis, 1965:330). The Zoutpansberg District could have been a sustainable area to start mission work. However, the Berlin Missionary Society and the Dutch Reformed Church had already started work among the indigenous people. The two explorers were obliged to go further afield. In the north-eastern corner of the Transvaal, they found a tribe called "Knopneuzen" ("knobnoses") by the Boers or Ma - gwamba (Nwandula, 1987:11). According to Du Plessis (1965:331) the name was given to these people on account of their special fashion of tattooing by which they cause warts of the size and shape of a pea to develop along the top line of the nose to the very point, and also around the eyes.

Among these people no mission had as yet been established, and the two brethren conceived this to be a suitable field in which to commence a new mission station

(Cuendet, 1950:11 and Du Plessis, 1965:331). Their opinion was endorsed by the Conference of the French missionaries, which drew up and transmitted to the Paris Committee a memorandum to the following effect:

In view of the duty of carrying the Gospel to the Bamoletsi and Makoapa (Ma - gwamba), we urge upon the committee itself to undertake this new mission, which with respect to the language, literature and Native (Black) agents, will always depend more or less upon that of the Basotholand. If the Paris Committee is absolutely unable to commence this work alone, Conference earnestly requests to enter into communication with the Free Church Canton de Vaud, in order that the establishment of the mission which has become a very urgent matter, should be no longer delayed (Du Plessis, 1965:331).

The Paris Committee had no one to send to undertake the new work, where the presence of an European (White) missionary was recognised as indispensable, and not one of the missionaries of the Basotholand (Lesotho) was available to undertake the new work. The Vaudoise Mission then undertook to take charge of that work, and in 1875 Revs. Creux and Berthoud left Basotholand for Spelonken in the Zoutpansberg District. Here they were assisted by the Basotho evangelists, namely, Eliakim Matlanyane, Asser Segagabane, Bethuel Raditau and Josia Molepo, who had been left at Spelonken in the Zoutpansberg District when Mabile expedition had returned.

2.4 THE PROGRESS OF THE MISSIONARY WORK OF THE EVANGELICAL PRESBYTERIAN CHURCH

From the earliest days the Evangelical Presbyterian Church was inspired by the same missionary endeavour and it continued with the missionary policy of establishing self-governing and self - supporting mission stations all over South Africa. It was the labour of Revs. Creux and Berthoud which firmly laid the

basis for the Evangelical Presbyterian Church Missionaries to evangelize and spread the Gospel amongst the Blacks in South Africa (Gerdner, 1958:67). The following mission stations were established by the Evangelical Presbyterian Church.

2.4.1 Valdezia Mission Station, 1875

Brookes (1925:6-7) notes that on the 16th April 1875 the two missionaries, Revs. Creux and Berthoud accompanied by their families took their departure from Lesotho for the North - Eastern Transvaal in five wagons. On July 1875 after a journey that was not lacking in unforeseen mishaps and delays, they arrived in the Zoutpansberg district on a farm Klipfontein which the Boers called Spelonken because of its extremely mountainous appearance (Cuendet, 1950:13 and Du Plessis, 1965:332).

The Swiss Missionaries bought the farm Klipfontein (Spelonken) on the Rivubye (Luvubu) River from Mr. Watt, an English trader who had settled there. The farm was well watered and had several springs. The Swiss Missionaries changed the name of the farm Klipfontein (Spelonken) into Valdezia Mission Station, in honour of their homeland Canton de Vaud in Switzerland (Brookes 1925:6-7 and Cuendet, 1950:13).

The tribe among whom they had settled were the Ma-gwamba, and their language was called the Chi-gwamba, though towards the east, in the vicinity of Delagoa Bay in Mozambique it was also known as Thonga, Ronga or Djonga. The Swiss Missionaries had been led to understand that all the tribes dwelling in the Northern Transvaal made use of the Sesotho language, which during their three years in Basotholand (Lesotho), they had mastered. But here there was a tribe that understood no Sesotho language. The missionaries were to apply themselves with the utmost diligence to acquiring the new speech (Du Plessis, 1965: 331-332).

Mention should be made that on their arrival in the Northern Transvaal, Revs. Creux and Berthoud established that the two evangelists, Eliakim Matlanyane and Asser Segagabane, had already started working amongst the Tsonga (Thonga) people when they were left there in 1873. The conversion of the first Tsonga woman (Sihlomulo, who was later named Lydia at her baptism) was the result of the activities of Eliakim Matlanyane. By 1875 the two evangelists had already established a small school and had translated the Lord's prayer and several hymns from "Sesotho into Gwamba ". A Catechism class (school) had also been established (Cuendet, 1950:14-15, Bill, 1983:11 and Manganyi, 1992:34).

At Valdezia the Swiss Missionaries taught the Tsonga people modern methods of farming and even built a primary school to teach them how to read and write. Better elementary medical facilities were also introduced . The work (the school and the Catechism classes) started by Eliakim Matlanyane was thus continued and developed together with the healing of the sick and evangelization (Manganyi, 1992:35 and Rejoice, 1975:19).

Reverends Creux and Berthoud, with the help of Evangelist Eliakim Matlanyane and two "gwamba" speakers, Zambiki and Mbizana, started the collaborative work of making biblical translations for their catechumens using the model of the Sesotho Bible which had already been published in Lesotho in portions during the previous forty years. The first published work appeared in 1883 as the "Buku ya Tshikwembu na Tisimo ta Hlengelletana" (The "Book of God together with the songs for the congregation"). It contained the first five chapters of Genesis, the Ten Commandments, a selection from the Gospels and the words of 57 hymns. It was printed in Lausanne, Switzerland (Bill, 1983:11 and Manganyi, 1992:38).

In the Northern Transvaal the Swiss Missionaries came to an agreement with the Berlin Missionary Society to divide the work among the Tsonga and Venda

tribes respectively. Mathivha(1985:42-49) maintains that the Berlin Missionary Society had already started mission work among the Venda tribes, while there was no missionary work among the “Ma-gwamba” people. In 1872, Rev. C. Beuster established a mission station at Beuster (Ha-Tshivhase) while in 1874 Rev. E Schwellnus established a mission station at Tshakhuma. Nwandula (1987:13) adds that the Berlin Missionary Society would evangelise the vha-Venda people whereas the Swiss Mission Society would keep to the Tsonga people.

From Valdezia Mission Station the missionary endeavours of the Evangelical Presbyterian Church Missionaries spread to far-reaching areas in South Africa wherever the church could afford to send its missionaries.

2.4.2 Elim Mission Station, 1879

According to Nwandula (1987:14) in 1879, another mission station was founded at Elim, a few kilometres away from Valdezia under Reverend and Mrs De Meoron. Elim Mission Station is situated about twenty-seven kilometres from the town, Louis Trichardt. Elim Mission Station became a famous centre for the Swiss Missionaries. It ushered in a new missionary enterprise in what is now called Mozambique (the then Portuguese East Africa). This endeavour was undertaken in 1882 by a new convert Joseph Mhalamhala who incidentally came from Mozambique, originally as one of Chief Joao Albasini’s followers (Halala, 1986:47-48, Mathebula, 1989:5-6 and Mabunda, D.C 1995:41).

Halala (1986:47-48) reports that a school where young girls and women were taught needlework was established. An important event concerning Elim Mission Station was the establishment of the first mission hospital in 1896. Elim Mission Hospital commenced its beneficial work in 1898. This important work was initiated by Dr. Georges Liengme. Elim Mission Hospital played a vital health care role because it served both Black and White, for there was no

hospital in Louis Trichardt area and during the Anglo Boer War (1899-1902) it treated both the Boers and the British soldiers (Baloyi, 1965:54 and Mathebula, 1989:6).

Finally, Elim Mission Station also became famous as an educational centre, through, Lemana Training Institution established in 1906. Teachers as well as evangelists who served the Evangelical Presbyterian Church received their education at Lemana. Many people flocked to this centre and went back carrying the light from this mission station to other places (Halala, 1986:47-48, Mathebula, 1989:6 and Mabunda, D.C. 1995:43).

2.4.3 Shiluvane Mission Station, 1886

In 1886 Reverend and Mrs Eugene Thomas established Shiluvane Mission Station in the district of Tzaneen in the North-Eastern Transvaal. The missionaries' hard work and dedication paid off because in 1889 the first church building was officially consecrated at Shiluvane and almost at the same time Jonas Maphophe opened a school at Shiluvane Mission Station (Halala, 1986:49).

The Swiss Missionaries worked with unflinching dedication such that their zeal and efforts were richly rewarded. Hardly ten years after Shiluvane Mission Station was founded, two new outstations, namely, Pangamati and Bokgakga (for the Northern Sotho speaking people living under the chieftainship of Maake) came into existence. Evangelists Paulos Mandlati and Jonas Maphophe were respectively assigned with the responsibility of nurturing the new converts from these outstations (Cuendet, 1950:50 and Mabunda,D.C. 1995:51-52).

In 1900 another important development of the missionary endeavour at Shiluvane Mission Station was the commencement of a school for training evangelists. However, it did not function for a longer period, for it was closed

down in 1905 after the Anglo Boer War. In 1952, the clinic named Masana situated at Shiluvane in the district of Tzaneen became a hospital under Dr. A. Beugger (Bourquin, s.a.:21, Cuendet, 1950:50-51 and Manganyi, 1992:43).

2.4.4 Mhinga Mission Station, 1897

Nwandula (1987:14) illustrates that in 1897 Reverend and Mrs P Rosset founded Mhinga Mission Station in the far Northern-Eastern Transvaal. Their work flourished and Mhinga grew into a fully fledged mission station.

2.4.5 Main mission stations and their outstations

The desire of the Evangelical Presbyterian Church Missionaries seemed to have been realised because in due course, missionaries, evangelists, teachers and other literate people spread the Gospel and values of Western civilization to far reaching outstations. According to the Swiss Mission Calendar (1930:1) the following main mission stations and their outstations were grouped as follows:

- ◆ Valdezia Mission Station, 1875, had Barota, Barcelona, Samari, Pfukani, Bethel, Matsila, Mpande, Tanani, Masanganyi and Sigamana.
- ◆ Elim Mission Station, 1879, had Emmaus, Manavele, Sundani, Mbokota, Efrata, Mashamba, Mukondeni and Messina.
- ◆ Shiluvane Mission Station, 1886, had Bordeaux, Mohlava, Banana-Dani, Mafarana, Mariveni and Khudwana.
- ◆ Nwamitwa Mission Station, 1911, had Tsoar, Beth-Phaga, Bethiania and Sirulurulu.
- ◆ Mpisane Mission Station, 1915, had Timbavati, Magwagwaza,

Madembeni, Dondela and Matsavani.

The following mission stations were also founded by the Evangelical Presbyterian Church Missionaries, namely, Kuruleni 1905, Tlangelani 1929, Masana 1933 and Ngove 1955 (Cuendet, 1950:50 and Nwandula, 1987:14).

2.4.6 Missionary endeavours in Pretoria and Johannesburg Districts

Sales (1971:126) explains that from the north-eastern part of the Transvaal, where they started their missionary endeavours, the Swiss Missionaries spread not only eastwards into Mozambique, but also southwards through the mountainous areas of the Eastern Transvaal and into Pretoria and Johannesburg Districts.

Manganyi (1992:43) reports that in 1897, Rev. N. Jacques started missionary endeavours in Pretoria District among the Shangaan people who went there seeking employment. Du Plessis (1965:335) maintains that Rev. N. Jacques also started missionary endeavours in the vicinity of the Johannesburg mines in 1904 since a large proportion of the Natives (Blacks) working there were Shangaans. Through this venture the Evangelical Presbyterian Church got a chance to interact with other denominations working in South Africa. Both Pretoria and Johannesburg Districts are now centres of great activities of the Evangelical Presbyterian Church.

According to the Swiss Mission Calendar (1930:1) the following mission stations and outstations were grouped as follows:

- ◆ Pretoria District, had Daspoort, Sunnyside, Bon Accord, Pyramid, Matronkwen, Vanhlokonyi, Vahlanyi, Petronella and Premier Mine.
- ◆ Johannesburg District, had Sophiatown, Alexandra Township, Crown

Mines, States Mine, ViljoensDrift, Langlaagte, Modder Bee, West Rand, New Area, Benoni, Doornfontein, Randfontein, Geldenhuis, Germiston, Boksburg, Brakpan, New Modderfontein, Geduld, Springs, Nigel and Witbank.

Cuendet (1950:50) adds that the following mission stations and outstations were also founded by the Evangelical Presbyterian Church Missionaries in the Graskop District, namely, Pilgrims Rest, Sabie, Ledophine, BushBuckRidge, Waterval Boven and Mogane.

2.5 SUMMARY AND ANALYSIS

Since its inception, the Evangelical Presbyterian Church has been a missionary church and has always had its own missionary work. It started to organise the Christianization, evangelization and westernization activities to take place inside the territories of other nations.

For the missionaries of the Evangelical Presbyterian Church to achieve the above-mentioned aims, they started to establish mission stations and mission schools where the converts were taught some elementary reading, writing and arithmetic. The converts were to become literate enough to be able to read the Scriptures, on their own.

The Evangelical Presbyterian Church Missionaries in various mission stations kept an eye on promising students so that they could later be trained to become school masters or evangelists. The trained school masters or evangelists were assigned the responsibility of nurturing the new converts in the outstations and villages. These were recruited from the graduates of the mission schools and seminaries. The converts were highly motivated and committed to voluntarily spreading the Gospel to their fellow indigenous people.

CHAPTER THREE

FOCUS ON PRINCIPLES AND AIMS OF BLACK EDUCATION

3.1 INTRODUCTION

When one examines the history of Black education in South Africa, especially during the early years of the 18th and the 19th century one can conclude by saying that almost all of the formal Black education was provided by the mission schools. Watters (1973:73) reports that the history of Native (Black) education in Southern Africa is the history of the South African missions, for it is due to the efforts of the missionaries that the Natives (Blacks) of Southern Africa had received any education at all.

The first missionaries to arrive in the Cape Colony were the Moravians who commenced with missionary endeavour in 1737. Although by the third decade of the nineteenth century the Moravians had started a small scale effort among the Nguni speaking people, their original endeavour was limited to the Khoikhoi people at Bavianskloof, later called Genadendal and the slave population of Western Cape (Du Plessis, 1965:50, Davis, 1969:151 and Hlatwayo, 1991:52).

Davis (1969:151) adds that the mission work among the Bantu-speaking Africans (Blacks) began only in 1799, with the arrival in Cape Town of the London Missionary Society. The other mission bodies, including the Evangelical Presbyterian Church Missionaries, whose first work with Bantu-speaking Africans (Blacks) began in the early 1870's soon overshadowed the London Missionary Society's mission, of saving the souls from damnation, bringing Christianity to primitive and pagan peoples throughout the backward regions of the world. The strategies used by the missionaries to convey their Christian

message changed through the years, but always involved some kind of schooling. The mission schools were regarded as important agencies of the evangelical work (Blakemore and Cooksey, 1981:28 and Duminy, 1967:4).

The missionaries had two main goals: firstly, to spread Christianity and a Western way of life among the “heathen” Blacks. The young were enabled to gain such skills and knowledge that would enable them to adapt themselves to their immediate environment. Secondly, to establish schools so that the young would be educated enough to understand and appreciate the church activities (Duminy, 1967:4 and Durand, 1990:20).

The Report of the South African Native Affairs Commission (1903-1905:36) outlined that the beginnings of Black education in South Africa were connected with the Christian missionary effort, and were originally dependent for support upon the contributions of parent churches in Europe and America.

3.2 GENERAL MISSIONARY AIMS OF BLACK EDUCATION

Missionary societies, including the Evangelical Presbyterian Church Missionaries, were responsible for establishing the first schools for the Black people in the mid-nineteenth century and ever since they played the dominant role in the education system (Davis, 1969:150). The main purpose of the missionary societies in founding and supporting schools has been to use education as an auxiliary to the evangelization of the Blacks. In most of the early mission schools, pupils were taught reading, writing and arithmetic (Du Toit, 1961:38 and Laird, 1972:77).

Early Christian Missionaries put great emphasis on Christianization and evangelisation. Their type of education was to be a combination of religious, industrial and academic training. Religious education was aimed at producing a Black Christian elite which in turn, would serve the needs of an evangelical

missionary-orientated church and would ensure the continuance of the “new society” (Christian converts living at and in the proximity of the mission station) that had been established (Lombard, 1987:39).

Anderson (1970:9) indicates that industrial training was offered to enable the converts to live a better life. According to the Evangelical Presbyterian Church Missionaries, Blacks were to receive an industrial training which was to be adapted to their environment. Blacks were to acquire specific skills that would make them helpful to their fellow converts and employers. They were thus trained, for example, as carpenters, bricklayers, tailors and gardeners.

Academic training produced the Black preachers who:

- were instructed in truth;
- who would be able to teach their fellow indigenous people in the language and idiom they understand; and
- quickly achieve success in the evangelization of the masses.

Lombard (1987:2) adds that education became a double edged weapon in the sense that in the end the converts should be in the position to read the Bible themselves. On the other hand absorbing not only the Christian values of love for one’s neighbour, but also values like common decency as found in Western civilization had to be instilled through education.

The general missionary aims of Black education can be grouped under four main headings as follows: Theological, Salvational, Antagonism and Eschatological. These were common aims for all missionary enterprises all over the world (Lekhela, 1970:15-19 and Mphahlele, 1972:89-90).

3.2.1 The Theological Aim

Lekhela (1970:16) describes the theological aim as an attempt to bring the fact of greatness of God's work to person so that converts may recognise the Lordship of Christ and worship Him.

Missionaries were propelled by this aim which is based on religion and the "Great Commission of Christ" to win souls for God. In their education they recognised the element of the Sovereignty and the Lordship of Jesus Christ. They emphasised that God must be exalted, glorified and magnified (Mphahlele, 1972:89). Evangelization was therefore the most important thing for the church to do. It was considered to be the primary means towards exaltation of the Lord.

3.2.2 The Salvational Aim

The Salvational aim was complementary to the theological aim. Kgwere (1961:14) maintains that the Christian converts were taught to read and write in order that they might read the Scriptures on their own. Firstly, the prime objective of the Evangelical Presbyterian Church Missionaries was undoubtedly evangelism, teaching people the Gospel of Christ and getting them to accept Him as their Saviour. Secondly, it was also a greater concern of these missionaries that every person could learn more of God's will for himself/herself if he/she could read the Bible, especially the Gospels (Banda, 1962:49 and Lekhela, 1970:17). The Christian converts were to be educated to believe in the omnipotence of God and the saving grace of Christ.

3.2.3 The Antagonistic Aim

Lekhela (1970:17) reports that the antagonistic aim in missionary endeavours was the negative aspect of the doxological. According to Hawkins (1986:244) the word "doxology" means the theory or liturgical formula of worship or praise to

God. Missionaries were antagonistic towards the indigenous people's way of worship. Their way of worship which included superstition and witchcraft often partly deprived God of His glory and honour which He deserves. His glory can only be restored by the removal of such authorities which have set themselves up against Him. (Lekhela, 1970:17 and Mphahlele, 1972:95-96).

Almost all the missionary societies were enjoined to fight against evil, and the aim of mission work was to continue fighting against the devil, until he is utterly dethroned. Heathenism was basically regarded as rebellion against God. The Evangelical Presbyterian Church Missionaries confined their efforts to the Christianizing process through religious services and the opening of schools.

The converts were discouraged from what the missionaries conceived as heathen practices and evil customs, such as, believing in the powers of superstition, witchcraft, worshipping of ancestors, relinquishing essential community bonds such as polygamy, initiation schools, beer drinking, lobola (dowry), the laws regarding the inheritance of a deceased's estate (which often excluded the wife in the case on a man being the deceased) and reliance of the Mungoma (Soothsayer) (Mphahlele, 1972:95-96 and Maluleke, 1995:212). Converts were encouraged to worship the God of the Bible. Converts were to be exemplary to the non-believers and to assist in educating their fellow indigenous people to move away from the darkness of their lives into the light of Christianity (Mphahlele, 1972:95-96).

3.2.4 The Eschatological Aim

According to Childress and Macquarrie (1986:201) the word "eschatology" means the theory of something which is going to come or happen. They maintain that the advent of the eschatology would be marked by a radical transformation of the present world order and inauguration of the new period in which evil would be completely overthrown and the righteous rule of God would be fully

manifested.

The main intention of the missionaries was to teach the converts to accept Jesus Christ as their Lord and Saviour. Converts had to be prepared for the coming of the Lord Jesus Christ at the end of this life and especially at the judgement day when the righteous will be duly rewarded by entering eternal life. The sinful on the other hand had to face condemnation (Mphahlele, 1972:95-96).

The Evangelical Presbyterian Church Missionaries encouraged the converts to abandon their “heathen” ways and to be faithful to God. Converts were to repent and to be righteous before God. They were further expected to lead a Godly life.

3.3 THE EDUCATIONAL AIMS OF THE EVANGELICAL PRESBYTERIAN CHURCH MISSIONARIES

3.3.1 Introduction

It is pertinent to mention that education was a mission responsibility. The Evangelical Presbyterian Church Missionaries’ primary objective was to evangelize the indigenous people through any possible means. However, they maintained that the establishment of schools would be the most effective means of achieving their objective. Hence with great zeal they embarked on the establishment of schools in every nook and corner of the country. The church was to concern itself with the many sided aspects of African society, namely, with the spiritual, industrial, social and political upliftment of the indigenous people as a whole (Anderson, 1970:10 and Taylor, 1970:13).

The missionary endeavour was not aimed at turning Blacks into Europeans (whites), but rather convey the message that Africa needed Christianity and commerce to stamp out evils of war and the slave trade (Banda, 1962:48).

3.3.2 The Principle of Moral Education

The coming of missionaries to South Africa represented a mixture of religious and benevolent motives. The Evangelical Presbyterian Church Missionaries also put great emphasis on Christianization and evangelization. Their original purpose was to provide elementary schooling which was ancillary to evangelization. They therefore taught the indigenous people reading, writing and arithmetic (Horrell, 1963:2). Saayman (1997:79-73) reiterates that education was meant to aid the conversion and moral growth of the indigenous people.

Morality cannot be separated from religion. According to Van Vuuren (1976:57) morality means the obedience to and implementation of values accepted voluntarily and in faith. Siyakhwazi (1979:73) too emphasizes that religion and moral training were the focal point in Black education.

To the Evangelical Presbyterian Church Missionaries, the elementary mission schools were aimed at perfecting the whole human being, for it was their belief that education would expose the weakness of paganism. Christian moral education with a particular denominational flavour such as Presbyterianism was at the heart of their educational endeavours. Religious and moral education was not limited to Scripture lessons only, but it was also to pervade the whole curriculum and the whole life of the school (Saule, 1985:3).

Converts were taught values such as obedience, discipline and industriousness. Mathivha (1985:89) reiterates this view when she says that moral training, civic training, vocational training and domestic training all played a part in the attainment of the religiously motivated moral conduct which the missionaries emphasised as the objective of their educational endeavours.

The Evangelical Presbyterian Church Missionaries emphasised that the religious and moral training should be in the hands of teachers who teach Religious

Instruction and it was imperative that the lives of these teachers should be in consonance with their religious and moral teaching. Teachers were expected to be role models whom students could emulate.

3.3.3 The challenge of character building

Nkuna (1986:94-95) notes that all over the world, missionary education was basically established for the purpose of Christianizing the indigenous people rather than helping them to adapt to their changing environment and their shifting social statuses. Mphahlele (1972:98) averses that conversion is not only a change of mind, it is an exorcism. All evil among the converts had to be destroyed and all the bad, wrong and evil practices removed. This necessitated a good and a strong character to be inculcated in each and every convert.

The Evangelical Presbyterian Church Missionaries believed that their first and primary task of education was to mould the character and to urge dutifulness among the indigenous people. Church education was to have distinct motives of evangelism aimed at inculcating the ideals of the development of a Christian character in the students. Religious and moral instruction therefore permeated the entire curriculum (Siyakwazi, 1979:74). The purpose of religious education was to strengthen the faith of converts and assist in character development.

In addition, the Evangelical Presbyterian Church Missionaries, stipulated that their converts be given a knowledge of hygiene and a knowledge of how to use their leisure time in organized sports, games and music and singing. These missionaries believed that extra-mural curriculum was necessary in building the moral standards, the development of the whole personality and the amelioration of the physical and social environment (Siyakwazi, 1979:76). Character-formation of the converts became an important ethical concern of the Evangelical Presbyterian Church.

The Evangelical Presbyterian Church schools were renowned for their strict discipline. They were against foul language usage, low sexual morality, drunkenness, dagga smoking, and breach of church discipline. Trespassers in these categories were expelled from the mission stations and mission schools. The ideal convert should be a man or a woman of Christian character, whose personal and family life was an example to the community (Hlatswako, 1989:30 and Mphahlele, 1972:194).

3.3.4 The need for vocational training

Early education was aimed at the transmission of cultural values by the parental generation to the rising generation in order that these might be preserved, perpetuated and adapted to new circumstances. The young were enabled to gain such skills and knowledge as would enable them to adapt themselves to their immediate environment. The missionaries' aim apart from saving souls from damnation, was to train the converts in skills that would equip them to enter a European-orientated world (Parker, 1960:85 and Mgadla, 1989 :1-2). Blacks needed to be lifted to the level of Western civilisation as this would not have come about if only indigenous crafts were to be encouraged(White, 1987:52).

The Evangelical Presbyterian Church Missionaries believed that the aim of vocational training was to make the learner to realize that his/her skills had to be applicable to the improvement of his/her community. Generally, their aim of vocational training was two-fold: firstly, to inculcate regular habits of work among the Blacks and to help improve the economic conditions of the people by teaching them how best, and beneficially could they use whatever land still remained in their possession. Secondly, Blacks should be trained to become labourers so that they might be of service both to themselves and to their communities. After a short stay on the mission stations, the indigeneous people discovered an economic power that they did not know they possessed, namely, agriculture (Fihla, 1962:171-172 and Maluleke,1995:85).

The Evangelical Presbyterian Church had a firm belief that every child had been born with the urge to do something with his/her hands. Besides the teaching of Religious Instruction in schools, vocational training soon found its way in the curriculum. The teaching of manual skills such as carpentry, tailoring, needlework and clothing, basket-making and rug-making were aimed at creating an African industry which would then produce goods that would be consumed by an African market (White, 1987:52).

It is worth noting that the vocational training started by the Evangelical Presbyterian Church Missionaries in their early educational endeavours had far-reaching consequences. Through missionary influence, some secondary schools and special institutes, still teach practical subjects such as Practical Agriculture, Home Economics, Needlework and Clothing, Woodwork, Brick-laying and Motor-Mechanic (Fihla, 1962:181 and Dayanand, 1996:105-108).

3.4 EDUCATIONAL AIMS OF THE STATE

3.4.1 Introduction

It was the missionaries who first brought formal education to the Blacks in South Africa. The missionaries began to work among these indigenous people in isolation from each other and from the government (Report of the Commission on Native Education, 1949-1951:164). The motive which induced the missionaries to provide schools was the belief that education would be a civilizing force and would become a powerful weapon against the pagan beliefs and witchcraft which they held, undermined traditional culture. The missionaries took the logical steps of providing elementary schooling as an ancillary endeavour to their evangelical work (Van der Poel, 1934 :102 and Snelson, 1970:12).

The second phase of Christianizing and civilizing the Black people was marked by a gradual intervention of Colonial and Provincial Governments in the field of

Black education. Baker (1995:6) notes that when the National Party lead by Dr. D.F. Malan took control of the South African government in 1948, it immediately targeted the education sector to implement its apartheid laws. According to Hlophe (1992:4) the term “apartheid” means “separateness”. Fleisch (1995:256) maintains that the term “apartheid” refers to a more stringent form of separation, rather than a blueprint for the social planning of South Africa.

According to the Statutes of the Union of South Africa (1953:258-276) in 1953 the National Party enacted the Bantu Education Act No. 47 of 1953 to create separate educational facilities for the Blacks. The Bantu Education Act No 47 of 1953 clearly separated the education of the Blacks from that of the other three ethnic groups, namely, Whites, Coloureds and Indians not only administratively but also in terms of curriculum content.

The intention underlying the Bantu Education Act No. 47 of 1953 was to train the Blacks to serve their communities in all respects, namely, religious, social, academic and economic (Statutes of the Union of South Africa, 1953:258-276). Rose and Tunmer (1975:266) share the same sentiments with the government of the day when they maintain that there was no place for them (the Blacks) in the European community above the level of certain form of labour. Within their own community, however, all doors were open. For that it is of no avail for them to receive a training which had its aim as absorption in the European community where they could not be assimilated.

Baker (1995:7) reports that the Bantu Education Act No. 47 of 1953 which basically promoted the Christian and National Education values, dominated all aspects of education and the school system. According to the Statutes of the Union of South Africa (1953:260) section three of the Bantu Education Act No. 47 of 1953 states that :

- ◆ it shall be the function of the Department under the direction and control of the Minister, to perform all the work necessary for or incidental to the general administration of Native education;
- ◆ the Minister may, subject to the laws governing the public service, from time to time appoint such officers and employees as he may deem necessary for the proper performance by the Department of its functions under this Act.

Blacks were educated in accordance to Christian and National Education tenets so that they could become race-conscious and could learn their rightful secondary place in South African society. The missionaries gained favour and support from the Colonial and Provincial governments, which regarded Christianizing of the indigenous people as an effective means of softening and taming these people to enable the process of civilizing the country to take place easily and quickly (Katiya, 1977:14-15).

3.4.2 Technical and Vocational education

Du Toit (1961:31) maintains that the attitude of the state towards Black education during the first half of the nineteenth century was in the initial stages that of the benevolent assistance by way of sporadic government funding. Direct interest and purposeful action developed gradually.

The Report of the Commission on Native Education (1949-1951:40) points out that the primary objectives of Native (Black) education should be the development of intelligence, the training of character and in particular the training of industry. The general view expressed by the Report of the Director of Education, Transvaal Education Department (1903:62) on the other hand, was that Blacks should be taught manual work.

From the above reports it is quite clear that the aim of the Education Department was the training of the Blacks in general and in particular in industrial occupations. According to the state, industrial training was to be adapted to the environment. Boys received training in the following: gardening and care of trees, agricultural operations, such as laying out and cultivating the ground, leaching water, path-making and road-making, Native (Black) industries such as, pottery, mat-and basket-weaving and the use of simple tools, such as pliers, spanners, nails, hammers and screw-drivers. Girls on the other hand received training in the following: sewing and knitting, cleaning of rooms, washing, cooking, kitchen work and domestic work generally (Mphahlele, 1972:103-104 and Dayanand, 1996:107-108).

By introducing the industrial training and manual training for the blacks, the state wanted to break down the indigenous customs, traditions and beliefs of the Blacks. The state aimed at making the educated Black a missionary to his/her own people, an instrument in advancing their material progress, without which they would never as a pupil achieve cultural progress (Report of the Native Economic Commission, 1930-1932: 90). The Evangelical Presbyterian Church Missionaries wanted to train the Blacks to find their place as citizens of the community, the state and the world. They had to find their place as social beings, spiritual beings and also as workers. The crafts and the skills would lead the Blacks to improve their lives in their rural environment (Report of the Commission on Technical and Vocational Education, 1948:21 and Taylor, 1970:13).

In order to achieve its aims of Westernizing and civilizing the Black people, the state paid out subsidies to the missionary institutions which undertook to train Black youths in the industrial occupations and to fit them to act as artisans and school-masters among their own people (Report of the Commission on Native Education, 1949-1951: 166 and Van Dyk, 1967:13-14). Thus for the first time Black education was to receive some direction, namely, preparation of the youths

for the service of their communities.

3.4.3 The Principle and application of the Policy of Separate Development

Bantu Education Act No. 47 of 1953 became law on the 1st January 1954. Bantu Education came under the jurisdiction of the Union Department of Native Affairs with the Minister having the power to determine the life of an African (Black) school-going child. Education was centralized. The education departments for Blacks, Whites, Indians and Coloureds were officially separated (Kgware, 1961:5; Hlophe, 1992:4-5 and Baker, 1995:7).

Bantu Education, by contrast, was introduced without any attempt at pretence. Its aims were clearly stated by its architect, Dr. Hendrik Verwoerd, the then Minister of Native Affairs under which the Department of Bantu Education was to be administered. When Verwoerd introduced the Bantu Education Bill before the all-white parliament in 1953, he opened the debate with an attack on missionary education, which he accused of teaching African (Black) children false expectations and directing them to “green pastures they would never allowed to graze”. African (Black) education according to Verwoerd, must train and teach people in accordance with their opportunities, mindful of the sphere in which they live. Furthermore, education must have its roots entirely in the Native (Black) areas, Native (Black) environment, and in the Native (Black) Community. The African (Black) he thought, must be guided to serve his/her own community in all respects; there was no place for him/her in the European (White) Community above the level of certain forms of labour (Harrison, 1981:100).

Mphahlele (1972: 100) illustrates that according to the state policy in South Africa the Bantu (Black) was looked upon as a labourer. On the whole the Blacks were regarded as a “working class” and their education should be utilitarian in nature and not too bookish or too literate. Their education should take into cognizance the fact that the whole economic fabric of the country rested on their

broad shoulders.

To achieve its aims of separate development, the state appointed the commission on Bantu (Black) education in 1949 under the chairmanship of Dr.W.W.M. Eiselen to recommend and outline the aim of Black education to the state (Kgware, 1955:23).

According to the Report of the Commission on Native Education (1949-1951:130) the commission proceeded to define the aims of Bantu (Black) education as two fold:

- ♦ From the viewpoint of the whole society the aim of Bantu (Black) education is the development of a modern progressive culture, with social institutions which will be in harmony with one another and with the evolving conditions of life to be met in South Africa, and with the schools which must serve as effective agents in this process of development;
- ♦ From the viewpoint of the individuals the aim of Bantu (Black) education is the development of character and intellect, and the equipping of the child for his future work and surroundings.

It will be convenient to examine certain guiding principles which in the opinion of the commission, may contribute to the realization of the first aim. Education must be broadly conceived so that it can be organized effectively to provide not only adequate schools with a definite Christian character but also adequate social institutions to support such schools of Christian orientation. Increased emphasis must be placed on the education of the masses of the Bantu (Black) to enable them to co-operate in the evolution of new social patterns and institutions (Rose and Tunmer, 1975:250-251).

The commission also justified the linkage between education and land by stating that the territories (reserves) were the areas where Bantu (Blacks) could perform fully towards the furtherance of the development of Bantu (Black) culture and schools (Rose and Tunmer, 1975:250). Black education was to be transformed into a system of Bantu(Black) education consistent with the ideology of the Nationalist Party as articulated by the proponents of Christian National Education (CNE) (Hlatwayo, 1991:98).

The commission did not stop at the definition of aims only. It went on to enunciate guiding principles towards the realisation of the aims it had suggested. The commission considered Bantu (Black) education to be an integral part of a carefully planned policy for the development of separating Black nations (Kgware, 1955:26). In educating the Blacks, the state contended that the Black nation should be segregated from the other racial groups which inhabit South Africa. Blacks should not only be educated in separate schools, following a separate curriculum but also in a separate area (Report of the Commission on Native Education, 1949-1951:130).

The state maintained that the Education system in South Africa should recognise that it had to deal with a Black child trained and conditioned in Black culture, endowed with knowledge of a Black language and imbued with norms and values, interests and behaviour patterns learnt at the knee of a Black parent. These facts should dictate to a large extent the content and methods of his/her early education (Report of the Commission on Native Education, 1949-1951:130 & Rose and Tunmer, 1975:251).

The Africans (Blacks) were aware of the fact that the education that was imparted to their children was an education for domestication and production of subservient status. When the policy of separate development was officially introduced, the majority of the Black teachers resigned their posts rather than serve in this racist education system. Apartheid education was resisted from the

start (Msomi, 1978:181 and Hlophe, 1992:5). Apartheid education dehumanised the Blacks. It was an education that prepared the Blacks to be subservient and to be labourers. It was an education for servitude and domestication, geared towards inculcating white domination. Apartheid education has been fundamentally divisive in nature; not only has it separated White children from Black children, it has also divided White children into separate camps, namely, the Afrikaans and the English speaking children. It has generally been authoritarian, influenced strongly by Christian National Ideology and marked by strong, often arrogant bureaucratic control with little freedom for parents, teachers and pupils to exercise much influence (Murphy, 1973:194-229 and Sisulu 1986:5).

When apartheid education was introduced Blacks immediately established alternative schools to rival apartheid schools. However, these alternative schools did not succeed because the government could not allow them to function without the government registration permit. Black teachers were not yet ready and well qualified, they still needed training and more education and the schools were not yet strong enough to pose a threat to the existing apartheid schools (Msomi, 1978:181, Christie, 1985:85 and Hlophe, 1992:6).

The National Party was not content with passing just the Bantu Education Act No. 47 of 1953 because the Act secured segregation only at the primary and secondary school levels. To make sure that apartheid education extended to the tertiary level as well, the Nationalist Party decreed the then Extension of University Education Act No.45 of 1959. Blacks, Whites, Coloureds and Indians should attend separate universities. South African residential universities were further separated according to their ethnic groups (Horrell, 1968:17-18 and Baker, 1995:13).

Horrell (1968:17-18) and Zulu-Moutlana (1995:72) states that the Extension of the University Act No.45 of 1959, resulted in the establishment of four university colleges, for non-white persons, strictly along racial lines as follows:

- ◆ The University College of the North at Turfloop (serving the Northern Sotho, Southern Sotho, Tswana, Tsonga and Venda ethnic groups);
- ◆ The University College of Zululand at Ngoya (for the Zulus and Swazis);
- ◆ The University College of Western Cape at Bellville (serving the Coloured population); and
- ◆ The University College of Durban - Westville (serving the Indian population).

Blacks could attend White universities with permission from the Minister of Bantu Education. The ministry granted permission only if Blacks wanted to pursue a course of study not offered at a Black university college (Horrell, 1968:17-18 and Baker, 1995:18-19).

The Afrikaans medium universities accepted the Extension of University Education Act No.45 of 1959 without any objections. On the other hand the English medium universities expressed their discontent, but to no avail, as the government, the distributor of university funds, managed to impose its will. As with the Bantu Education Act No. 47 of 1953, the Extension of University Act No.45 of 1959 hurt the South African intellectual community, as well as the development of the universities and the country as a whole (Hlophe, 1992:6 and Baker, 1995:3).

Even if the aim of both missionaries and the state was to prepare students to play their part in the development of a common society, the state further adopted that Black schools had to make provision for the maximum development of Black individual, mentally, morally and spiritually (Report of the commission on Native Education, 1949-1951:130).

3.5 SUMMARY AND ANALYSIS

The aim of Black indigenous education was to equip the young members of the society with the knowledge of the essential skills to enable them to play their role as members of the community. It is important to note that indigenous education as opposed to Western formal education aimed at teaching the young people the human, vocational and survival skills necessary to live in their physical and social environment. The young people learned by experience from doing tasks. There were, however, customary rules recognised by a family and community as binding, initiation ceremonies and rituals, songs, poems and stories that were passed on orally. All these were part of the indigenous people's education.

The foremost aim of missionary societies to which all other educational aims were subservient, was the evangelization of the indigenous people. The other aim was to prepare them for manual labour. The education they gave was totally irrelevant to the black aspirations, interests and culture despite the fact that education is the transmission of culture of a society from its more mature to its immature members, and in so doing develop their powers.

The Colonial and Provincial governments saw the necessity for clerical help in educating the Black people. The state demanded primarily labourers to carry out the varied activities which required knowledge of reading and writing. This view was expressed by the Report of the Director of Education, Transvaal Education Department (1903:62) which stated that Blacks should be taught manual work. In order to achieve its aim, the state paid out subsidies to the missionary institutions which undertook to train Black youths in the industrial occupations and to fit them to act as artisans and school masters among their fellow indigenous people.

In 1953 the National Party enacted the Bantu Education Act No. 47 of 1953. Its purpose was to train and teach Black people in accordance with their

opportunities in life, according to the sphere in which they live. Dr. H.F. Verwoerd, the then Minister of Native Affairs, called for the establishment of advanced institutions of Education to be located in the reserves (homelands) where Bantu education would be fully expressed. Africans (Blacks) were to receive education that would not show them the green pastures of the European (White) community. Syllabi were introduced in such a way that would adapt to the African (Black) way of life. When Bantu Education was officially introduced in 1953, it was geared to meet the interests of the apartheid regime and also geared to meet the interests of the capitalist system, that is, it aimed at keeping the employers and employees satisfied.

CHAPTER FOUR

THE EDUCATIONAL ACHIEVEMENTS OF THE EVANGELICAL PRESBYTERIAN CHURCH MISSIONARIES

4.1 INTRODUCTION

The development of Black education in South Africa was largely the work of missionaries who regarded education as an essential part of their Christianizing and evangelizing work. In order that the good news might spread to those whom the missionaries themselves were unable to reach, Black teachers, evangelists and other literate people were trained to preach the word of God and teach others to read and write. Thus education became an essential element in evangelization and nurturing Christian leadership.

Missionary societies resolutely endeavoured to improve the lives of the people amongst whom they worked. Their work has gone far beyond the preaching of the Gospel and such literary instruction as would enable their converts to read the Bible. They have entered into the life of the people, have taught trades, encouraged thrift and industry, made efforts to teach better methods of Agriculture, induced them to build better houses and among women had given instruction in house and laundry work and taught them some simple industries (Loram, 1917: 77 - 78).

Missionaries realised from the beginning that their mission schools were powerful agencies for evangelizing the pagans, and for giving them rudiments of education. They started establishing primary schools, secondary schools and teacher training institutions. The primary schools were regarded as a means to an end, a gateway to Christianization and evangelization of pupils through literacy. Primary

education was to put the pupils “on the road with power” and to imbue them with the intention to go forward (Lynch, 1952:14).

The aims of the secondary school education were set down as to nurture the body, mind and character. The teachers were required to instill the professional skills, the insight of the scholars and to mould the character of the scholars (Lynch, 1952:14). Teacher training institutions were to provide teachers with knowledge of teaching their subjects and to imbue them with knowledge of teaching methods, skills and techniques. In addition they should understand the needs of their students (Educationalive, 1995:10).

Though missionary efforts were mainly concentrated on the conversion and moral growth of the Blacks, the missionaries were also able to establish the foundation for the contemporary education system in South Africa (Mawasha 1969:20). Most of the Bantu (Blacks) schools in the country were largely mission schools, controlled and financed wholly or in part by the different mission societies jointly or separately (Kgware, 1955:10). The missionaries were the first people to provide the Black people with the powers of literacy. Their pioneer work also included vocational training and adult education amongst indigenous Black population groups in South Africa.

4.2 CONTROL AND ADMINISTRATION OF BLACK EDUCATION BY THE EVANGELICAL PRESBYTERIAN CHURCH MISSIONARIES

Missionaries were pioneers in Black education. They founded, financed, maintained, controlled and administered their educational ventures initially without any moral or financial support from the state (Mphahlele and Mminele, 1997:60).

4.2.1 Control by missionary bodies

Formal education in South Africa was introduced and developed largely by the missionaries. The attitude of the missionaries had been determined by their desire to impart religious ideas in the Black people and to convert them to a Christian way of life. In order that they might receive and understand the Gospel message, the indigenous people had to be able to read the Bible.

The report of the Commission on Native Education (1949 - 1951:33) maintained that all these missionary societies, including the Evangelical Presbyterian Church Missionaries worked in isolation from one another, thus there was no form of co-operation among them. The report of the Commission on Native Education (1949-1951:33) further emphasised that mission schools were organized, administered and controlled by individual mission societies without support or co-operation from the government.

The development, control and administration of mission schools from primary to secondary school level were mainly of a high standard as the missionaries did not want their converts to move to another better developed mission school. This competition amongst schools was seen as a blessing in disguise by the indigenous people of South Africa because each and every mission school tried to employ better qualified teachers and introduced formal curricular and informal curricular different to other schools (Kgware, 1955:43-44).

Kgware (1955:44) adds that denominational jealousy and rivalry, and even proselytism, were common amongst missions. Commenting on the influence of sectarianism on the work of the Christian missions, Loram (1917:74) contends that the jealousy and undifying quarrels of missionaries of different denominations have brought their work into disrepute in many quarters.

In conclusion, the writer wishes to associate himself with the views of Loram (1917:78) when he says that missionaries should be regarded as having saved the situation, because they took the trouble, and who alone sacrificed themselves in order to ensure that the education of the Native (Blacks), contained something good. They were the main teachers of the indigenous people. It is due entirely to the efforts of the missionaries that Blacks received any education at all. The success of the missionaries in educating Blacks in South Africa has been invaluable in the sense that many of Southern Africa's leaders studied at mission schools.

4.2.2 Interference by the State

The first educational efforts in South Africa were highly decentralized during the 18th and 19th centuries. Mission schools were run by the various mission societies initially without any aid or subsidization from the state (Yales, 1967:34).

The first considerable step was taken in the Cape Colony in 1854 when it was announced that subsidies would be paid to missionary institutions that would undertake to train Bantu (Black) youth in industrial occupations and to train them as interpreters, evangelists and school masters among their own people (Report of the Commission on Native Education, 1949 - 1951:33).

According to Behr (1978:161) the education of Africans (Blacks) in the Orange Free State, Orange River Colony (the territory between the Vaal and the Orange Rivers) up to 1910, was essentially in the hands of missionary societies. The efforts of these missionaries did not meet with much success, because of the migratory habits of several of the African tribes and the turbulence caused by inter-tribal rivalry and the hostility between the Boers and the Basotho. The Orange Free State became independent in 1854 as a result of the Bloemfontein Convention. Boers or Voortrekkers had occupied the this territory during the period 1836 to 1854). The Orange Free State gave immediate attention to

education, but was not in the position to do much because of pre-occupation with the Basotho problem and lack of finances. Nevertheless, the newly elected Volksraad voted for small sums of money for missionary aid. The Education Ordinance, No. 27 of 1903 of the Orange River Colony, provided for "the industrial and other education of children other than those whose parents are European (White) by birth or descent" (Behr, 1978:160). Annual grants were voted for the administration of recognized missionary societies.

In 1884 the control and organization of African (Black) education in Natal was made the responsibility of the Council of Education constituted in 1877 by the Natal Colony which controlled and administered Black education. The Council could establish and maintain schools, frame regulations, appoint teachers and authorize the payment of grants - in - aid to mission schools. The Council laid down a curriculum for Black schools which included reading and writing, English and Zulu, Arithmetic, Elements of industrial training (for boys) and Needlework (for girls). Thus, Natal took the lead in providing State schools for Africans (Blacks) (Behr, 1978:160 - 161).

In the Transvaal Colony, education for Blacks was a missionary undertaking, being carried on without any financial aid from the State. In 1903, after the Anglo-Boer war, the government in the newly constituted Transvaal Colony began to devote its attention to Native (Black) education as a matter of colonial policy. The policy of the Transvaal Government was to allow missionary societies to continue with their endeavours, but to control their instruction by means of a system of inspection and quarterly grants (Behr, 1978:161). A scheme was involved to provide grants - in - aid to approved mission schools. The aims of the scheme were to provide instruction in the speaking, reading and writing of English, Arithmetic and other school subjects up to standard 3, to provide manual instruction, and to assist in the training of Native (Black) teachers (Hellman, 1949:353).

4.2.3 Control by Church and State

The South African Act of 1909 laid down the clause 85(iii) which stipulated that the Provincial Administration would be entrusted with education other than higher education including Bantu (Black) education, for a period of five years and thereafter until Parliament otherwise decides (Behr, 1988:59). Kgware (1955:53) also indicates that from the year 1910 until 1921 the missionaries and the Provincial Administration were the only partners in the enterprise of Bantu (Black) education.

In 1922 the Union Government, through its Department of Native Affairs, joined hands with the missionary societies and the provincial government and Administration by way of providing funds for Black education. Kgware (1955:53) adds that while the Provincial Administration retained their powers to legislate for Bantu (Black) education, the Union Department of Native Affairs, through its permanent Native Affairs Commission, maintained some measure of indirect control by means of the subsidies which it allocated annually to the Provinces.

The Report of the Commission on Native Education (1949 - 1951:36) indicates that the period under review saw a great increase in the responsibilities assumed by the state, not merely in the form of larger grants to a large number of schools, but also in the form of employing administrative and inspection staff. Increased control was further exercised over the training of teachers, their conditions of service and their dismissal.

It must be emphasised that while the administration and the professional conduct of schools were determined by the provinces, the Native Affairs Commission limited itself almost entirely to the allocation of funds. It had no control over the spending of funds other than the reports of the provincial auditors. It had no professional inspectorate and was dependent for professional advice on the

officials of the Departments it subsidized. A perusal of the reports of the Native Affairs Commission covering the period under review shows that the reports were mainly short, scrappy and irregular (Report of the Commission on Native Education, 1945 - 1951:36).

4.2.4 Local Administration

During the missionary period the overwhelming majority of Native (Black) schools in the Union were mission schools under the local control and administration of missionary managers or superintendents. The managers or superintendents represented the mission society to which the school belonged (Behr, 1978:163 and Mawasha, 1969:32).

In the Cape Province any representative of a mission, nominated by the mission and approved by the Superintendent - General of the Department of Education was recognised as a manager of a school and many managers of schools were Native (Black) ministers (Report of Interdepartmental Committee on Native Education, 1935 - 1936:36 and Behr, 1978:163).

In the other provinces, for example, the Orange Free State, Natal and Transvaal, managers were to be Europeans (Whites) nominated by the missions concerned, and only in special circumstances may a non - European (Black) representative of a mission be officially recognised as a manager of schools. The managers of some of these schools had local committees of a purely advisory nature to assist them in carrying out their duties (Report of the Interdepartmental Committee on Native Education, 1935 - 1936:36).

4.2.4.1 Supervision by Missionary Superintendents

Ever since 1875, the Synod of Switzerland's Free Church of Canton de Vaud ordained ministers and sent them to begin "a mission amongst the heathen

peoples” (Maluleke, 1995:236-252). These ministers automatically became superintendents at the mission stations and the outstations they founded. The superintendents were recognised as managers of schools with special duties, powers and responsibilities. The Report of the Interdepartmental Committee on Native Education (1935-1936:37) tabulates the functions of superintendents of aided Native (Black) schools as follows:

- ◆ to provide and supervise the religious and moral instruction of pupils. Each denomination was free to draw up its own syllabus in this subject;
- ◆ to provide and maintain all necessary school buildings;
- ◆ to nominate, for approval by the Education Department, all teachers to be appointed;
- ◆ to furnish the Education Department with all the required financial records and returns;
- ◆ to conduct correspondence with the Education Department on all matters relating to the schools;
- ◆ to effect on behalf of the Education Department, payment of all approved teachers’ salaries;
- ◆ to exercise general supervision over the schools. Missionary superintendents were to visit all the schools under their management four times a year; and
- ◆ to suspend, at his own discretion any teacher against whom a charge of serious misconduct was laid; to conduct such inquiry into the charge as the Education Department may require; and to furnish a report of the

proceedings at such inquiry, and a recommendation as to such disciplinary action as might seem necessary.

Suffice it to say that in Natal, Orange Free State and the Transvaal, superintendents of Native (Black) schools had the right to terminate after due notice the services of any teacher, European (White) or Native (Black), without necessarily furnishing reasons. In the Cape Colony, however, termination of teachers' services in this manner was not legally permissible (Report of the Interdepartmental Committee on Native Education, 1935-1936:37).

The missionary superintendent was the highest local authority of the school. He alone had the power of expelling a teacher. Mphahlele (1972:182) concurs and adds that until the advent of Bantu Education in 1953, it would seem, that the superintendents wielded too much power and authority over their schools, teachers and students.

4.3 EDUCATIONAL ACHIEVEMENTS IN PRIMARY SCHOOL EDUCATION

4.3.1 Origin of primary schools

The work of the Evangelical Presbyterian Church Missionaries amongst the Black people in both church and educational activities started on the 17th August 1875. The Swiss Mission made its first call to the 'heathen' on this day when it held its first service at Chief Ndavane's kraal (chief of the Magwamba in the area) (Nwandula, 1987:12-13). The Evangelical Presbetarian Church Missionaries were faced with the problem of a growing number of converts who could not read the Bible.

4.3.2 Aims and goals of primary school education

The Evangelical Presbyterian Church Missionaries believed that conversion to the Christian faith, went hand in hand with the urge for more knowledge. Education became a strong and necessary tool to achieve this aim. This tool was made available by establishing primary schools at various stations and outstations in order to promote literacy among the Black Christian converts so that they could read and understand the Bible for their own spiritual welfare (Neill, 1964:177).

To them, the aim of primary school education was to help the pupils to develop into civilized adults with a well-balanced personality and a sense of responsibility. Primary school education was to provide the basis for literacy and a knowledge of a subject, as well as certain skills and personality traits on which secondary school education could build (Neill, 1964:177-178).

Behr (1988:107) maintains that in the primary school phases, all the pupils are given an introductory education geared more specifically to developing the basic skills of literacy and numeracy. The teachers involved in the work of the primary school phases have to initiate pupils in the arts of oral communication, reading and writing, and lay the foundations for meaningful learning and understanding.

4.3.3 Content and Organization of Curricula

The Evangelical Presbyterian Church Missionaries, devout and devoted men and women that they were, framed for their primary schools also, such curricula as would help them realize their ultimate aim of Black education, namely, the early and speedy conversion to Christianity of the heathen Blacks. Education for evangelization was the watch word of the missionary educators, hence in accordance with the clear - cut aim of early missionary education, the content of education was primarily focused on religious and moral instruction, reading and writing (Kgware, 1955: 83-84 and Rose, 1973:49).

Behr (1978:175) postulates that the primary school training was divided into two phases, namely, the lower primary school phase and the higher primary school phase, each of four years duration. In the case of African (Black) education, the lower primary school phase extends over four years from Sub - standard A to Standard 2. This lower primary school course of four years' basic schooling was designed to meet the minimum requirements of functional numeracy and literacy in the mother tongue. The higher primary school phase of four years basic schooling was designed to extend the work of the previous years (of the lower primary school phase) and it included instruction in the official languages and other subjects such as handwork, agriculture and horticulture.

The Report of the Interdepartmental Committee on Native Education (1935 - 1936:38) indicates that in all the provinces the curriculum for both the lower primary school phase and the higher primary school phase consisted of the following examination subjects : Religious and Moral Instruction, a Native (Black) language, one official language, Manual and Industrial Training, Arithmetic, Geography, Nature Study, History and Hygiene while subjects such as Music, Physical Education and games were non -examination subjects. The subjects offered in the primary school phase will be discussed in detail below.

4.3.3.1 Religious and Moral Instruction

Gunter (1990:177) argues that Religious Instruction introduces the child to realise human's relation to God, to his fellow - human and also with the essential features of Christian character and the supreme pattern of living. This view is supported by the Syllabus for Religious Instruction, Higher Primary School Course, (1981:106) which states that there are two aims of teaching this subject, namely, to meet and know the trinity of God the Creator and to guide the child towards the fruitful life of real godliness.

The Evangelical Presbyterian Church Missionaries wanted to teach pupils to acquaint themselves with the virtues which are necessary for a truly Christian Society anywhere and at any time as well as the evils they were to be aware of and avoid (Report of the Commission on Native Education, 1949 - 1951; 82). They believed that Religious and Moral Instruction would be a civilizing force and would become a powerful weapon against the pagan beliefs and witchcraft which they held, undermined traditional culture. Religious Instruction involved the nucleus of character formation, morality and conduct since it included the singing of hymns, the catechism and Bible History (Report of the Commission on Native Education, 1949-1951:82).

4.3.3.2 African Language / Mother-tongue

The necessity of teaching the pupils their mother - tongue in their own schools cannot be overemphasised. According to the Report of the Interdepartmental Committee on Native Education (1935 - 1936:80) mother - tongue “is the natural vehicle by means of which to reach a child’s mind”. Mother - tongue instruction for the first few years of the Native (Black) child’s schooling has therefore become an accepted principle of Native (Black) education in all the Provinces.

The primary aim of introducing mother - tongue in the curriculum was to equip the pupils with a knowledge of the standardised form of the home language, to enable them to read and write the home language with a reasonable degree of understanding and accuracy. The instruction in grammatical construction was accomplished by the writing of compositions and letters to show the pupils how language enables the person to express himself/herself as concisely and clearly as possible (Report of the Commission on Native Education, 1949-1951:87 and Syllabus for African Languages, Higher Primary School Course, 1981:7).

4.3.3.3 English

The Evangelical Presbyterian Church Missionaries emphasised the teaching and learning of English as a medium of instruction from the lower primary school level because English was the language of the government and commerce (Report of the Interdepartmental Committee on Native Education, 1935-1936:81 and White, 1987:47). If Blacks wanted to reach the level of the Europeans (whites) they would have to learn their language. The missionaries maintained that at all stages during the primary school course it must be a constant aim to inculcate clearness of speech, pleasantness of tone and accuracy of pronunciation and construction. Continual practice would enable the pupils to understand the spoken language, to speak better English and to write acceptable English (Loram, 1917:280 and the Report of the Commission on Native Education, 1949-1951:84).

4.3.3.4 Afrikaans

With the introduction of Afrikaans as a school subject the Evangelical Presbyterian Church Missionaries mainly taught Afrikaans vocabulary. According to Mathivha (1985:166), the aim of teaching Afrikaans was to enable primary school pupils to read, write and speak acceptable Afrikaans. The Report of the Commission on Native Education (1949 - 1951:85) points out that the aim was to ensure that the Native (Black) child for whom Afrikaans is a foreign language masters the language reasonably well and develops a warm love for this language. Pupils were to learn each new word by direct sensory contact, that is, by seeing, feeling every new object and repeating every new action.

4.3.3.5 Arithmetic

The Evangelical Presbyterian Church Missionaries like other missionaries, taught Arithmetic to the primary school pupils in order that they should know every

essential addition, subtraction, multiplication and division principles perfectly, accurately and without a moment's hesitation. According to Sibiya (1985:84) in the lower classes of the primary school emphasis was on multiplication tables since they are the foundation of Arithmetic. It was therefore compulsory for all the pupils to know the multiplication tables. Pupils were expected to apply the resulting mechanical skill intelligently, speedily and accurately to the solution of every day problems (Report of the Commission on Native Education, 1949-1951:84).

The Evangelical Presbyterian Church Missionaries believed that Arithmetic, like most other subjects, could be used to develop the pupils' power of independent thought and judgement. The teaching of Arithmetic, for example, could be used as the basis for teaching subjects like Hygiene and Agriculture. Here the pupils could be made to count the number of sick people in the village or , the number of livestock at the mission stations and be able to make their simple purchases and sales at the village store correctly (Loram, 1917:280 and Report of the Commission on Native Education,1949-1951:84).

4.3.3.6 Geography

Missionaries of the Evangelical Presbyterian Church believed that by teaching Geography in the primary schools, pupils would be offered the opportunity to understand their environment. Geography would inform the pupils to be interested in the world and its people. Mathivha (1985:154) concurs with the abovementioned statement when she says that Geography helps to develop attitudes and habits of the mind. Pupils had to be curious about the world in which they live. Geography helps the pupils to understand more about lakes, rivers and oceans that do not always exist in their environment.

4.3.3.7 History

History was one of the most important subjects during the period of missionary education. The missionaries of the Evangelical Presbyterian Church believed that History was a means of interpreting life and it served as a contributing factor to the enrichment of the individual's life. Pupils were to have factual knowledge and appreciation of the history of their own community, state, nation and to some extent of the world at large (Report of the Interdepartmental Committee on Native Education, 1935-1936:91). Missionaries of the Evangelical Presbyterian Church further aimed at developing the pupils' "lively curiosity about the past and present" and an interest in "the world and its people" (Lynch, 1952:125). History would help the pupils to develop an intelligent appreciation of their spiritual heritage, a feeling of personal dignity and responsibility as members of a society and a good understanding of their duties as citizens (Report of the Interdepartmental Committee on Native Education, 1935-1936:91 and Gunter, 1990:177).

4.3.3.8 Hygiene

Missionaries of the Evangelical Presbyterian Church wanted to teach the pupils to know and observe the law of physical health and well-being. The Report of the Commission on Native Education (1949-1951:88) maintains that the main object with Hygiene instruction must be the development of daily health habits. The Evangelical Presbyterian Church missionaries made the instruction practical, that is, it had a thorough bearing on the health of the pupils at home, in the school and in the environment, for example :

- ◆ to enable pupils to acquire an elementary knowledge of practical first-aid, so that they could apply approved methods in case of accidents;

- ◆ to give pupils by setting a practical example, an insight into the way in which they can protect and promote their own health and that of other people;
- ◆ the cultivation of hygienic habits in connection with personal hygiene, clothes, neatness, food and sleep; and
- ◆ to do everything possible to safeguard the health of the peoples, the home, the town and the nation (Report of the Commission on Native Education, 1949-1951:88).

4.3.3.9 Nature Study

According to the Report of the interdepartmental Committee on Native Education (1935-1936:91), the teaching of Nature Study was a means of interpreting life and the enrichment of the individual's life. It brought pupils into contact with the beauty and value of their environment. It teaches the pupils the origin of simple natural phenomena, such as, thunder, drought, lightning and the seasons of the year so that they may not attribute these to spirit agents (Loram, 1917:280).

The Evangelical Presbyterian Church Missionaries wanted the pupils to know more about their own environment, cultivate respect for their own heritage, love, understand and appreciate their environment (nature). By means of Nature Study in general, the pupils come to know the permanent spiritual values and ideas and their opposites, in short, what is good and proper as well as what is bad and improper. Nature Study nourishes and develops not only intellect, but also the emotions and imagination by means of which the pupils will gain a vision and develop appreciation of that which is true, beautiful and good (Report of the Interdepartmental Committee on Native Education, 1935 - 1936:91-92).

4.3.3.10 Handwork / Manual Training

The teaching of handwork is of fundamental value in any curriculum. This subject changes the pupils to a complete form of living, sharpens the perception, stimulates the imagination, and develops the intelligence of the individual to the fullest extent (Report of the Commission on Native Education, 1949-1951:88).

The primary aim of teaching handwork was to give the pupils an opportunity to do some creative work with their hands. It must be pointed out, however, that the object of manual training and handwork at the elementary stage was not direct training for occupations in the industrial field. It is quite conceivable that such elementary training may predispose boys or girls having talent in making articles with their hands and to take up work in this direction later on (Report of the Interdepartmental Committee on Native Education, 1935-1936:92-93).

The Evangelical Presbyterian Church Missionaries maintained that every child is born with the urge to do something with his/her hands in order to express his/her ideas in a concrete form. To them, handwork was a way of self-expression and pupils should be given a chance to create or produce articles with the materials which are found in their immediate environment (Kwaku, 1978:106). The Evangelical Presbyterian Church Missionaries believed that handwork has a moral value in that it teaches the pupils to subordinate themselves to certain requirements in the use of their abilities and to train pupils to use their spare time meaningfully to their advantage. Pupils will finally learn to appreciate and love the beauty of the articles they have created (Report of the Commission on Native Education, 1949-1951:87-88).

4.3.3.11 Music and Singing

In teaching this subject, the Evangelical Presbyterian Church Missionaries aimed at Christianizing and evangelizing their pupils. The pupils were to derive

immediate pleasure from their experiences and begin to develop a love for music. Pupils should have a wide repertoire of national and folk tunes, and should be able to sing in a pleasing open voice some easy classical melodies and a few simple modern songs (Lynch,1952:125 and Syllabus for Music and Singing, Higher Primary School Course, 1981:82).

The Evangelical Presbyterian Church Missionaries emphasised the singing of hymns and psalms from an early age, hence each school day started and ended with the singing of a hymn and a prayer. They also trained choristers who took part in school concerts and inter-school singing competitions (Kgware, 1955:97). The Evangelical Presbyterian Church Missionaries did provide the pupils with opportunities for socialization and involvement in music activities.

4.3.3.12 Physical Education and games

Although Physical Education and games were not classroom activities, they formed a link between the school and real life. The teaching of these activities were intended for the general development of the individual, that is the “whole child” especially his/her spiritual, moral, intellectual, aesthetic and physical needs (Report of the Commission on Technical and Vocational Education, 1948:43). The Evangelical Presbyterian Church Missionaries emphasised that Physical Education and games should be included in the curriculum because they improve the physical condition of the pupils.

These activities were introduced to give pupils, by setting a practical example, an insight into the way in which they could protect and promote their own health. The Evangelical Presbyterian Church Missionaries wanted the pupils through games and exercises to refresh their minds, strengthen their bodies and to become active and energetic. They further believed and trusted that Physical Education and games would assist in the prevention of health problems. Physical Education and games were aimed at the development of strong and healthy boys and girls.

Practice of Physical Education and games further developed courage, patience, pain-taking, perseverance and self-control as well as the physical attributes of balance, quickness and a sense of rhythm (The Valdezia Bulletin, 1933:1-2).

4.4 EDUCATIONAL ACHIEVEMENTS IN SECONDARY SCHOOL EDUCATION

4.4.1 Origin of secondary school

Mabunda, D.C. (1995:106) reports that in 1936, Reverend P.T. Leresche (Superintendent of the Lemana Training Institution) applied to the Transvaal Education Department for the establishment of a standard vii class at Lemana. In his application he pointed out that this step was necessitated by the fact that girls who wanted to gain admission into the training course of nursing which was provided by the nearby Elim Mission Hospital were expected to produce a standard vii certificate.

In January 1939, Mr J.P. Stegman, who shared and won the confidence of both Reverend Jacques (the Superintendent of the Lemana Training Institution) and the Transvaal Education Department on account of his achievement as an assistant teacher at Lemana, was appointed headmaster of the secondary school (Mabunda, D.C. 1995:106).

Buildings for the new secondary school were completed in 1941 and the secondary school was officially opened in 1942 and registered with the Transvaal Education Department under the name “Douglas Laing Smit Secondary School”. It was named in honour of the then secretary for Native Affairs Department, Mr. Douglas Laing Smit. The school progressed along with the Normal Department, each with its own headmaster, who were responsible to the superintendent (Satekge 1984:16, Nwandula 1987:48 and Mabunda, D.C. 1995:107).

4.4.2 Aims and goals of secondary school education

The overriding aim of the missionary societies was the conversion of the Blacks to Christianity. All the other considerations and activities were subservient to this guiding principle (Mphahlele and Mminefe, 1997:62). By providing secondary school education, the Evangelical Presbyterian Church Missionaries wanted to improve the students academically. They wanted to establish a complete continuity between the primary and secondary school education. The mission of Douglas Laing Smith Secondary School in particular was to prepare prospective teacher training students at Lemana Training Institution and also to offer education to students who wished to enter into vocational, technical and professional careers. (Mabunda, D.C. 1995:107). Secondary School education was in reality the “open sesame” to the students’ progress and prosperity (Fihla, 1962:162).

The Report of the Director of Education, Transvaal Education Department (1903:73) stipulates the following aims and objectives of secondary school education:

- ♦ to give every child that amount of knowledge, training and skills which would enable him / her to adjust well in the society after having received that minimum education;
- ♦ to fulfil his / her duties as a citizen of the state;
- ♦ to be a useful member of the community;
- ♦ to develop his/her abilities if necessary without outside interference;
- ♦ to think and act independently; and

- ♦ to assist the child to find his/her niche in life.

According to the Report of the Commission on Native Education (1949-1951:53), the aims of secondary school education are mainly:

- ♦ the training of students for the Junior Certificate examination with a view to qualify for the entrance to teachers and nurses' courses; and
- ♦ pre-training with a view to further studies, mostly at a university, after having passed the Matriculation or Senior Certificate examination.

The Junior Certificate Course also provided opportunities for training in a more practical direction such as Commercial and Clerical Junior Certificate Courses. Those who followed the academic course endeavoured to obtain exemption from matriculation which permits entrance to the university (Report of the commission on Native Education, 1949-1951:53 and Behr, 1978:176).

4.4.3 Content and Organization of Curricula

The secondary school course stretched over 5 years, and was also divided into two phases, namely, the junior secondary school phase and senior secondary school phase. The junior secondary school phase covered the eighth, ninth and tenth years of schooling. Form iii (standard 8) was retained as the top class of the junior secondary school. An external examination known as the Junior Certificate examination was conducted at this level. The senior secondary school phase covered the eleventh and twelfth years of schooling. At the end of the senior secondary school phase, candidates wrote the Matriculation or Senior Certificate examination (Behr, 1978:176).

The usual course followed was the academic course comprising of English (Higher Grade), Afrikaans B, a Native (Black) language, Mathematics, History

and Geography (Social Studies). As alternates at one or more of the last three subjects, some centres offered courses in Afrikaans, Geography, Arithmetic, Domestic/Agricultural Science and Needlework (Report of the Interdepartmental Committee on Native Education, 1935 - 1936:38). The subjects offered at the Douglas Laing Smith Secondary School will be discussed in detail below.

4.4.3.1 English (Higher Grade)

The Evangelical Presbyterian Church Missionaries regarded the teaching of English at the Douglas Laing Smit Secondary School as very desirable for the Black students. The aims of teaching English was to train students to think logically and to express themselves logically and clearly in speech and writing. Knowledge of English was not only for its immediate practical value as a means of communication with the ruling race, but as a means whereby the Black students could acquire additional knowledge since they would understand English. (Loram, 1917:232 and Pienaar, 1990:61-62).

Furthermore, the Blacks having been brought into contact with Western culture needed to understand the language of the Europeans (Whites) so that they might be able to profit by the treasures which the Europeans (Whites) might offer through their language. For harmonious development each racial group had to understand each other, and there was no better channel through which they could do so except through a sound knowledge of one another's language (Brookes, 1930:65-67 and White, 1987:47). Apart from this English is used in the law courts, post offices, business and in all government departments. English was generally recognised as medium of instruction at Douglas Laing Smit Secondary School. According to Schlodimela (1) (1998, *pers. comm*) students at Douglas Laing Smit Secondary School were forced to communicate in English on the school grounds and in the hostel premises because the Evangelical Presbyterian Church Missionaries maintained that English facilitates higher education.

4.4.3.2 Afrikaans B

Students at Douglas Laing Smit Secondary School were also expected to learn, read, write and speak Afrikaans with a reasonable degree of acceptability (SehloDIMELA, 1998, *pers. comm*) (1). The Evangelical Presbyterian Church Missionaries emphasised the clearness of speech, pleasantness of tone and accuracy of pronunciation and construction. According to Mokwele (1988:86), for the Blacks in South Africa a good knowledge of Afrikaans is essential for communication in the public service, the private sector, and for better human and racial understanding and employment opportunities. Students were to take part in the Afrikaans debating society and symposia and a reading of Afrikaans literature was encouraged.

4.4.3.3 Mother-tongue

The necessity of teaching the students their mother-tongue at Douglas Laing Smit Secondary School cannot be overemphasized. An individual's language is a natural means of self-expression and of interpreting and explaining the life around himself/herself (Report of the Commission on Native Education, 1949-1951:85). The Evangelical Presbyterian Church Missionaries maintained that mother-tongue should not receive indifferent attention otherwise the secondary school phase would be neglecting an important tool for the effective education of its students.

The Evangelical Presbyterian Church Missionaries regarded mother-tongue to be a very important, if not the most important window into the African tribe, in this study the Tsonga (Gwamba-Thonga) tribe. This belief resonated well with their protestant commitment to making the Bible available to all peoples of South Africa in their native language. The Evangelical Presbyterian Church

(1) Mr H. L. SehloDIMELA, attended and passed his Junior Certificate examination at Douglas Laing Smit Secondary School in 1942-1943 and Primary Teachers Certificate at Lemana Training in 1944-1945. He is presently a retired school principal.

Missionaries declared that there is no better means of understanding another human's mind than by studying his/her language thoroughly (Junod, 1938:29 and Maluleke, 1995:32).

The teaching of mother-tongue was significant to the missionaries of the Evangelical Presbyterian Church because after acquiring an adequate mastery of their own language, the students will be spearheads of conversion and exemplifiers of the Christian way of life (Report of the commission on Native Education, 1949-1951:86).

4.4.3.4 Mathematics

According to the Report of the Commission on Native Education(1949-1951:84), the main aim of teaching Mathematics was to give the students a clear conception of figures. The exercises should enable the students to deal with figures easily.

The Evangelical Presbyterian Church Missionaries taught Mathematics in order to enable the students to gain mathematical knowledge and proficiency. Above all the student should understand what he/she is being taught. The student should be able to apply the knowledge of Mathematics to other subjects in daily life, for example, the ability to reason logically(Report of the Commission on Native Education,1949-1951:83-84).

4.4.3.5 History and Geography (Social Studies)

History and Geography were known as Social Studies during the Bantu education era. By means of subjects such as History and Geography (Social Studies) the student comes into contact with human's development through the ages. The student becomes aware of historical events and issues and make sure that he/she is aware of the significance of the interdependence of the human race and the environment. The student would develop an understanding of his/her duties as

a citizen (Report of the Interdepartmental Committee on Native Education, 1935-1936:91).

The Evangelical Presbyterian Church Missionaries believed that every subject at Douglas Laing Smit Secondary School makes a contribution to the development of the student's moral character, but for this purpose the humanities, especially History and Geography (Social Studies), offered the best opportunities. History and Geography (Social Studies) teach how men/women reacted to their times in the past and throw a great deal of light on similar adaptations which are expected of students today. History and Geography (Social Studies) are full of elements of universal value and appeal. These missionaries maintained that the teaching of History and Geography (Social Studies) should be stimulating, inspiring, and illuminating in order that the subject matter should become alive for students, thus acquiring value and meaning for themselves and, therefore, stirring their imagination (Report of the Interdepartmental Committee on Native Education, 1935-1936:91 and Dodd, 1938:77-78).

4.4.3.6 Agriculture

According to the Report of the Interdepartmental Committee on Native Education (1935-1936:110), the following aims of teaching this subject are:

- to help the Native (Black) to evolve a self-sufficiency on the land and thus to become economically independent;
- to enable him/her to increase productivity of the soil; and
- to raise the agricultural efficiency of South Africa as a whole.

Taking these aims into consideration, the Evangelical Presbyterian Church Missionaries taught Agriculture with the aim of teaching their students to acquire

knowledge and skills of farming. The syllabus laid a very necessary emphasis on the importance of producing fresh vegetables and various types of fruits consumed by the Black people (The Valdezia Bulletin, 1931:1-2 and Syllabus for Agriculture, Junior Certificate Form ii - iii, 1967:3).

Through the “Home Acre” scheme, students were encouraged to produce fresh vegetables and various types of fruits at home, and those people in the neighbourhood who were prepared to rear vegetables in their own gardens were given seedlings from the school seed-beds. With this scheme, the missionaries of the Evangelical Presbyterian Church wanted to teach the Blacks new skills and techniques of farming. Agriculture was to be taught in the classroom as well as practised in the field and workshop (The Valdezia Bulletin, 1931:1-2 and Dodd, 1938:78).

4.4.3.7 Domestic Science

The Evangelical Presbyterian Church Missionaries’ aim of introducing Domestic Science at Douglas Laing Smit Secondary School was two fold:

- firstly, it was to prepare girls to raise the level of Native (Black) home life, by instructing them in the more skilfull use of such simple equipment as might be within their reach, by teaching the application of hygienic principles to the conduct of an ordinary Native(Black) home, and by demonstrating the preparation of the staples of Native (Black) diet in an appetising manner.
- Secondly, to train the girls for domestic services in European(White) homes, in which a higher level of domestic economy, both in household management and cookery will be demonstrated (Report of the Interdepartmental Committee on Native Education, 1935-1936:115).

Training in Domestic Science, should above all things have the ideal of a better home-life in mind. Admittedly, therefore, the training was rudimentary and intended to help girls to make the best of their limited resources in their environment (Brookes, 1930:78).

4.4.3.8 Religious Instruction

Although this was a non-examination subject, the Evangelical Presbyterian Church Missionaries made it a compulsory school subject. By Religious Instruction, these missionaries did not only focus on the learning of the Bible history, but also on those emotional and spiritual experiences which determine a person's ideals and his/her attitude towards life. Under this category are included also character building, morality and manners, which are generally better taught by example than by precept (Report of the Interdepartmental Committee on Native Education, 1935-1936:90). It must however, be noted that Religious Instruction played an important role in missionary schools because the Evangelical Presbyterian Church Missionaries regarded it as of paramount importance because such an education unites the intellectual, moral and religious elements, and furnishes the strongest motives for conduct and gives the individual an effectual preparation for citizenship (Report of the Interdepartmental Committee on Native Education, 1935 - 1936: 90).

4.4.3.9 Music and Singing

Gunter (1990:177) explains music and singing as “the study and practice that stimulates and nourishes not only the intellect but also the emotions and the imagination”. This subject affords the students an excellent opportunity to develop a taste for and appreciation of what is true, beautiful, good and noble. The primary objective of the Evangelical Presbyterian Church Missionaries was to evangelize the inhabitants through teaching them to sing hymns and psalms. Music and singing was firstly introduced to train students how to sing in praise

for the Almighty God (Banda, 1962:49 and Lekhela, 1970:17).

4.4.3.10 Physical Education

The Evangelical Presbyterian Church Missionaries maintained that it is not enough to teach the students to learn and work effectively. They believed in the saying that “all work and no play, made Jack to become a dull boy”. Students were also taught to play healthfully. Brookes (1930:43) contends that it is not enough to teach the Natives (Blacks) to work effectively. They must also be taught how to live a healthy life. Amusements that are physically or emotionally enervating should be replaced by games that require skill and mental alertness and co - operation.

4.4.3.11 Extra - Curricular Activities

The value of extra - curricular activities at Douglas Laing Smit Secondary School can never be over-emphasised. Extra - curricular activities help not only to satisfy the social characteristics which are so well - developed at the adolescent stage, but also afford the students the opportunity to spend their leisure time meaningfully. The Evangelical Presbyterian Church Missionaries included the following extra-curricular activities in their secondary school curriculum: athletics, soccer, basketball, debating and involvement in the activities of the Student Christian Association (S.C.A).

The Evangelical Presbyterian Church Missionaries realised the necessity for games and athletics which, apart from having a socializing influence, exert an important influence in moulding students, preparing them for social life, for co - operation, for submission and for leadership (Report of the Commission on Native Education, 1949-1951:94 and Dyasi, 1960:32). During these group meetings, the teacher had as his/her task to endeavour to see to it that there was effective learning and participation through a measure of self - adjustment within

the students environment.

4.5 EDUCATIONAL ACHIEVEMENTS IN TEACHER EDUCATION

4.5.1. Origin of teacher training institution

Lemana Training Institution was established in 1906 after Shiluvane Evangelical School for teachers and evangelists school was closed down due to unhealthy conditions at Shiluvane Mission Station. Rev. D. P. Lenoir of the Swiss Mission founded the Lemana Training Institution on the farm Rossbach, the former residence of British captain, Mr Schiel, overlooking the Klein Letaba Valley, situated a few kilometres to the south of Elim Mission Hospital. Its name was derived from the French term for Lake Geneva, which is "Leman". The institution was registered with the Transvaal Education Department in 1906 as Lemana Training Institution (Mabunda, D.C 1995:62-63).

4.5.2. Aims and goals of teacher education

In establishing mission schools, the Evangelical Presbyterian Church Missionaries were not only concerned with educating the Black people, but also in Christianizing them according to their faith. Therefore teachers in the schools had to be of a faith similar to that of the denominations that they served.

The main aim of teacher education was still *prima facie* to Christianize and civilize the student teachers. According to the Department of Bantu Education, Primary Teachers' Course (1952:1), the main aims were:

- to give the student teachers a thorough knowledge of the various school subjects;
- to empower them with skills, teaching techniques and approaches

necessary to present them in practice; and

- to give them a broad professional training that will equip them for working in the primary schools.

The Evangelical Presbyterian Church Missionaries further aimed at sending these trained Christian Black teachers in and amongst the less developed communities to uplift them spiritually, mentally and socially (Lekhela, 1970:236 and Satekge, 1984:4). The Evangelical Presbyterian Church Missionaries realized that a regular supply of qualified teachers was essential to the success of any system of popular education. The importance of establishing Lemana Training Institution for higher education for Blacks was to ensure that the work that had been started by the Evangelical Presbyterian Church Missionaries would be continued by the Blacks themselves (Mabunda, D.C. 1995:61).

4.5.3 Content and Organization of Curricula

The Evangelical Presbyterian Church Missionaries realised that the widespread practice of providing a rudimentary form of training for teachers at each and every mission station, and of sending them out to run village schools almost as soon as they could read and write, had to be replaced by a course of systematic training for prospective teachers who had reached a reasonable academic level (Snelson, 1970:151).

All courses of training primary school teachers consisted of two parts: academic and professional. The aim of the former being to consolidate and extend the student-teacher's knowledge and skills acquired in the secondary schools. The aim of the second being to give the student teachers enough teaching practice before they start their career in the teaching profession (Report of the Interdepartmental committee on Native Education, 1935-1936:38).

The entrance qualification to do a teachers course was standard 3 of the Native Education Code or a preliminary examinations of equal difficulty and not of the Transvaal Education Department Code. But as the years went by, for example, in 1929 the Education Department raised the minimum qualification to standard 6 (Cook, 1940:2). Syllabuses were drawn up by the Education Department. As these teachers were to teach in the lower and higher primary schools, the syllabuses comprised of the work of primary school level.

Cook (1940:18) tabulates the following courses to be followed in institutions for the training of African (Black) teachers: Religious Instruction, Industrial Training for boys and girls, Arithmetic, English, Afrikaans, a Native Language, Physiology and Hygiene, Geography, History, Agriculture, Domestic Science, Professional Training, Blackboard work, Drawing and Writing, Music and singing, Drill and Exercises and Extra - mural activities.

Cook (1940:3) further states that by the time the Eiselen Commission was appointed in 1949, there were two teacher training courses to be followed at Lemana Training Institution, namely, the so-called Native Primary Lower Teachers Certificate extending over three years, after standard 6 and the Native Primary Higher Teachers' Certificate extending over two years after std 8 or Junior Certificate (J.C.).

According to Fihla (1962:155-156), in order to widen their limited social environment and general educational background, the intending candidates for Lower Primary Teachers Certificate were required to pass an examination standard equivalent to Form 1. The first year was purely academic, professional training being started in the second year and intensified in the third year. At Lemana Training Institution the course was limited to the following groups of subjects:

Group 1

Principles of Education, Child Study and General Methods of Primary School Teaching, School Organisation, and Teaching Practice.

Group 2

Three languages, namely, English, Afrikaans and Vernacular.

Group 3

The content subjects, namely, Religious Instruction, Health and Physical Education, Environment Study, Music, Gardening, Needlework, Arts and Crafts, Blackboard Work and Teaching Aids.

Fihla (1962:155-156) adds that the Native Primary Higher Teachers Course's professional training was spread over two years. The course consisted of the following groups of subjects:

Group 1

Principles of Education, Child Study, Methods of Primary School Teaching, School Organisation and Teaching Practice.

Group 2

The three languages, namely, English, Afrikaans and Vernacular and Arithmetic.

Group 3

Religious Instruction, Health and Physical Education, Social Studies, Nature

Study and Gardening, Needlework (for women), Handicrafts (for men), Music, Arts and Crafts, Blackboard Work and Teaching Aids. The courses offered at Lemana Training Institutions will be discussed in detail below.

4.5.3.1 Religious Instruction

The Evangelical Presbyterian Church Missionaries aimed first and foremost to use the teacher training course as a means of preaching the Scriptures to the heathens, in order to build a community of Christians. They saw Religious Instruction as a crucial element in enabling the process of transformation from paganism to Christianity. The teaching of Religious Instruction included Bible lessons, Religious and Moral Education. Student teachers were taught the development of moral habits such as humility, obedience, patience, punctuality, general truthfulness, honesty, and contentment in adversity. (Satekge, 1984:15 and Nwandula, 1987:38). The teaching of Religious Instruction, especially the teaching of Christian religion, was indispensable for the student teachers at Lemana Training Institution because, like all other adolescents, they were prone to have fears and uncertainties about their worth, and likely to have poor knowledge of right and wrong which could entice them to indulge in delinquent acts.

4.5.3.2 Arithmetic

The Report of the Commission on Native Education (1949-1951:84) contends that the Arithmetic syllabus was simplified and made more practical. Aspects such as notation and numeration, simple proportion, fractions and mental arithmetic were taught. The Evangelical Presbyterian Church Missionaries emphasised that Arithmetic should be treated more concretely and teaching aids should be freely used in instructing it. This subject promotes numeracy on which so many other subjects like General Science and Agriculture are dependent.

Student teachers were taught to set out mechanical sums in a neat and orderly way, and to state their working out of a problem so fully and clearly that even an outside person could follow this without difficulty. Student teachers were also expected that their classwork books should be kept in a more orderly manner and attention should be given to neatness and the logical setting down of work. (Report of the Commission on Native Education, 1949-1951:84 and Lekhela, 1970:479). The Evangelical Presbyterian Church Missionaries enforced that the teaching of Arithmetic developed the pupils powers of thought and judgement. It encouraged the pupils to accept without question whatever they were told. Lekhela, (1970:479) adds that for pupils to understand Arithmetic better, special exercise books had to be used for homework, which were corrected and controlled regularly.

4.5.3.3 English

The attitude of the Evangelical Presbyterian Church Missionaries towards teaching English as a subject was to enable the student teachers to help the pupils to acquire the habit of using the second language automatically and fluently, without thought in the mother-tongue. To help the student teachers to attain this aim, these missionaries used the direct method in the teaching of English, which implied the following order of procedure: speech (commonly named oral work), reading, dictation and writing (Report of the Commission on Native Education, 1949-1951:85).

Mphahlele (1972:152) contends that reading was naturally the first component of English to receive serious attention. The ability to read clearly and intelligently was aimed at. Comprehension of the passage read was another important aspect emphasized. The Evangelical Presbyterian Church Missionaries were convinced that as soon as a heathen man or woman turn from the darkness of ignorance to the light of learning, the first necessity is to be able to read. Students were expected to do private reading on their own. To equip the student teachers with

a knowledge of English they were encouraged to use the library and its resources.

The first and second year students were expected to write a dictation of 10 lines from their reading book. The third years were to write 10 lines and 15 words from their reading book. Concerning writing, all the students had to write capital letters and small letters. In grammar exercises, the student-teachers had to acquire the ability to construct sentences containing given words, and also their own words. Description compositions (essays) and writing of letters were also emphasized (Report of the Commission on Native Education, 1945 - 1951:85 and Mphahlele, 1972:152-153).

4.5.3.4 Afrikaans

The aim of teaching Afrikaans was the same as for English. Student teachers were expected to learn to read, write and speak Afrikaans with a reasonable degree of acceptability so that in turn they should teach their pupils with ease. The Report of the Commission on Native Education (1945-1951:85) emphasizes that wherever possible pupils should learn each new word by direct sensory contact, that is, by seeing and feeling every new object, by repeating every new action or condition personally and by experiencing each new relationship personally. The Report of the Commission on Native Education (1945 - 1951:85) further states that where actual objects are wanting, pictures and models were to be used.

4.5.3.5 African Language / Mother-tongue

One of the aims of teaching the African language at Lemana Training Institution was to enable the student teachers to take pride in their own African Language and appreciate its beauty (Syllabus for African Languages, Higher Primary School Course, 1967:17). The Evangelical Presbyterian Church Missionaries regarded the command of an African language as a means whereby written knowledge is

acquired and communication between person and person is facilitated. They regarded the African language as the most suitable vehicle of learning. The student teacher would be able to guide and encourage the pupils to study the structure of the language and its progress. Reading and writing fluently the African language are the means whereby thoughts and ideas can be preserved and transmitted. Pupils were encouraged right from the beginning to communicate in their mother-tongue (Report of the Commission on Native Education, 1945-1951:86).

4.5.3.6 History and Geography

According to Lekhela (1970:261) History and Geography were the means whereby the student teachers were introduced to a knowledge of the world and its people. The Evangelical Presbyterian Church Missionaries wanted the student teachers to acquire knowledge and understanding of History as an academic discipline while at the same time acknowledging and appreciating the historical achievements of other racial groups.

In teaching Geography, the Evangelical Presbyterian Church Missionaries pointed out for instance that student teachers should make use of concrete teaching aids, like globes and wall maps and specimens to illustrate the facts taught. In cases where apparatus were not available, student teachers were expected to improvise. They were expected to use charts, pictures, models and photographs. According to Lekhela (1970:262), this was insisted upon particularly during demonstration and teaching practice lessons given by the student teachers from time to time.

4.5.3.7 Physiology and Hygiene

The Report of the Commission on Native Education (1949-1951:88) stipulates that in teaching Physiology and Hygiene, the attention of teachers is drawn to the fact that the main purpose in the instruction of the subject was not in the first

instance to impart knowledge but to develop hygienic habits because this subject is concerned with bodily health and its associated aspects such as cleanliness and nutrition. With this object in view student teachers should continually employ expedients to encourage good habits in their pupils and combat bad ones.

The Evangelical Presbyterian Church Missionaries concurred with the above mentioned statements and emphasised that the object of teaching Physiology and Hygiene in the school was to impart information to students which would interest them and assist them to safeguard their own health and that of others. A study of Physiology and Hygiene should create health ideals and provide sound and beneficial forms of recreation (Report of the Commission on Native Education, 1949-1951:89 and Nwandula, 1987:38).

4.5.3.8 Child Study (Elementary Educational Psychology)

Mathivha (1985:209 - 210) states that this course is taken during the first year of study. The aim of the course is to acquaint the student teachers with the basic principles of education on which sound teaching practice can develop. The Evangelical Presbyterian Church Missionaries emphasised this course because it is through elementary educational psychology that teachers can assist the pupil in the development of his/her personality. Furthermore, this course would help the teachers to mould the character of the pupils (Department of Bantu Education, Primary Teachers Course, 1952:1-3).

4.5.3.9 School Organization

Student teachers had to take this course for the efficient running of the school, taking care of buildings, furniture, stationery and other equipment. Student teachers were taught how to conduct staff meetings, morning assembly and devotions, organise extra-mural activities such as athletics, soccer, basketball, boy scouts and girl guides. This course included the mastering of admission,

attendance, stock and school-fees registers for the smooth running of the school (Pienaar, 1990:112 and Barnett, 1919:390-396).

4.5.3.10 Professional Training

This course included the use of teaching aids, blackboard work and writing and demonstration lessons. Apparatus making, as it was sometimes called, was closely associated with handwork, but concentration was on producing teaching aids, and encouraging improvisation and resourcefulness in teaching. Teaching aids included the making of charts, models, pictures and other illustrations (Mokwele, 1988:98).

Blackboard work was prescribed to raise the competence of student teachers in the use of the blackboard as teaching aid. Writing on the blackboard helped the student - teachers to develop a handwriting that would serve as a model for the pupils. The pupils in turn, would be able to write neatly, legibly and at a reasonable speed. Teaching aids, blackboard work and writing were concerned mainly with developing and training practical skills and dexterities as part of the creative arts and the fashioning of the environment (Mathivha, 1985:208-209, Mokwele, 1988:98 and Department of Bantu Education, Primary Teachers Course, 1952:1).

4.5.3.11 General Methods of Primary School Teaching

In all the teacher training institutions, this subject was taught in each of the three years of the course. This subject consisted of the practical part which was called "class - teaching" and the theoretical part, called "theory and method of teaching". In practice they were kept as close together as possible, being mutually complementary and supplementary (Lekhela, 1970:480).

General Methods of Primary School Teaching was included in the teachers course curriculum firstly, to acquaint the student teachers with the theoretical bases, and the principles of the methods and devices used in the teaching of the different subjects and various topics therewith connected. Secondly, in a series of demonstration lessons conducted by the subject teacher, to show the student teacher how the principles should be applied or adjusted to different lessons. Thirdly, to afford each student teacher the opportunity to teach lessons of the same type to groups of pupils from the practising school whilst his colleagues observed, in order to be able to criticize later (Lekhela, 1970:480).

This subject enabled the student teachers to get further intensive practice in teaching. It was arranged that they should visit the practising school in rotation. The first few days were devoted mainly to observational work and the assistance by the subject teacher. The rest of the days were occupied by the unaided teaching practice. The supervision of the student teachers and the criticism of their lessons were done by the principal teacher of the practising school (Lekhela, 1970:481).

4.5.3.12 Extra-Curricular Activities, Clubs and Societies

The Evangelical Presbyterian Church Missionaries at Lemana Training Institution were concerned with the development of the whole student, spiritually, intellectually and physically. There was a selection of extra - curricular activities offered to the student teachers. They were expected to belong to a club and participate in at least one sport. Sport in particular was encouraged by the institution as it was seen as an important way of maintaining discipline and keeping the pupils loyal to their institution (Pienaar, 1990:81).

Pienaar (1990:81) adds that sports at Lemana Training institution played a valuable role in establishing and perpetuating school identity, which would inculcate loyalty and devotion on the part of the students to the institution.

Competition within the framework of institutionalised games and activities aimed at a courageous spirit and zeal which emphasised the importance of success and achievement.

There were many sports from which student teachers could choose: soccer, basketball and athletics. As far as the various clubs and societies were concerned, student teachers could join the literary and debating society, Student Christian Association (S.C.A.), drama society, boy scouts, girl guides and the school choir.

The Evangelical Presbyterian Church Missionaries discouraged a boastful spirit in sport, especially during victory. The Evangelical Presbyterian Church Missionaries emphasised that the main aim was not winning but the social element in sports participation. Humility in winning and in defeat was regarded as praiseworthy. Enthusiastic participation in soccer, basketball and athletics was the ultimate goal. Sporting events at Lemana Training Institution offered a valuable opportunity for interaction between students and members of the local community. Parents of the students became involved in the general aura of the competitiveness and animation (Pienaar, 1990:83).

The various clubs and societies perpetuated the Evangelical Presbyterian Church Missionaries' mission of Christianizing and civilizing their converts. Converts were to be exemplary to the non - believers and assist in educating the African (Black) masses so that they too would have the opportunity to shine (Pienaar, 1990:88). The youth committee, like the Student Christian Movement, was responsible for work amongst the existing youth groups such as the Sunday School.

Sunday School activities provided an enjoyable and informal way to reinforce Christian teaching consisting principally of Bible study, social work, drama, games, camps and conferences, and in this way an important contribution was made towards the formation of character and the development of sound

leadership. Pathfinders, girl guides and wayfarers and similar movements aimed at enriching the out - of - school life of children whose opportunities for healthy recreation are often very limited. These movements further aimed at the spiritual and educational service to the community at large (Report of the Commission on Native Education, 1949 - 1951:93). In this way the Black education provided by the Evangelical Presbyterian Church Missionaries in South Africa reached beyond the classroom.

4.5.3.13 Gardening

According to the Syllabus for Gardening, Primary Teacher Diploma (1985:1) this course was designed to train student teachers to teach gardening in the junior and senior primary classes. Mokwele (1988:96) concurs that the work done in the school gardens gave the student teachers valuable experience in the more modern methods of planting, for they were to a large extent able to put into practice the theory learnt in the classroom.

4.5.3.14 Needlework

The Report of the Commission on Native Education (1949 - 1951:87) maintains that the importance attached to Needlework was for the training of the hand and eye and for practical future use by the pupils. The Evangelical Presbyterian Church Missionaries aimed at encouraging initiative on the part of the pupils. They emphasised in their teaching that every article should be well constructed and neatly finished.

4.5.3.15 Arts and Crafts

The aim of Arts and Crafts was to stimulate and develop the pupils' artistic sense and creative ability, in order to equip him/her to fill a useful role in communal life by raising the standard of living (Mawasha, 1969:110 and Report of the

Commission on Native Education, 1949 - 1951:88). The subject emphasised, traditional arts and crafts of the Blacks. Basketry, weaving, wire-work, tinwork, claywork, wood-carving in soft material, such as soft stone and beadwork, received attention (Syllabus for Arts and Crafts, Lower Primary School course, 1962:68-69).

4.5.3.16 Manual Training

One of the most important educational objectives of the Evangelical Presbyterian Church Missionaries was to train Africans (Blacks) in manual labour. Manual labour was aimed at the development and improvement of the Black community. Nwandula (1987:50) states that at Lemana Training Institution students were daily occupied for 2 or 3 hours with various manual occupations such as general cleaning of classrooms, dormitories, dining-hall, kitchen and school grounds.

Pienaar (1990:69) indicates that manual work from 2 to 5pm comprised of sewing and knitting classes for the girls, and for the boys, gardening, weaving and painting school buildings. From 1906, the Transvaal Education Department specified two distinct syllabi for the different sexes. Industrial work for girls under the supervision of competent Europeans concentrated on home craft or the hygiene of the home. This included feeding the family; how to select, prepare, serve and store food and the making of simple household articles for use in the home.

The appropriate syllabus for African (Black) men/women emphasised rural development. Industrial training aimed not only at teaching skills, but also at training African (Black) teachers to pass on such skills. Woodwork and Gardening or Agriculture for boys took place in the afternoons. Learning to use saws, pliers, hammers, nails, rulers, gauges and chisels ensured a practical acquaintance with the rudimentary tools of colonial technology (Report of the Commission on Native Education, 1949-1951:88 and Pienaar, 1990:71).

4.5.3.17 Physical Education

Like all other teacher training institutions, Lemana, emphasised that during his/her course of training, the student teacher should undergo a course of physical training that would develop and strengthen him/her, so that his/her mental development could take place in a healthy body. Games and group activities work towards the principle of “mens sana in corpore sano” (a sound mind in a sound body). At least one period a week was devoted to physical training at Lemana Training Institution .

Physical training displays were regarded at Lemana Training Institution as of the utmost importance. Learning how to use arms, legs and muscles would result in a healthy physical, mental and moral development. The Evangelical Presbyterian Church Missionaries emphasised that the moral aspects of games and group activities instil values of courage, perseverance, patience and self - control in their converts (Pienaar, 1990:85).

4.5.3.18 Music and Singing

Music and singing as a subject was emphasised at Lemana Training Institution. The aim of the subject was to educate the student teachers through music by promoting those values, for example, discipline, concentration, creative expression which would enrich his/her life and contribute to the culture of which the pupils form part and to impart musical knowledge, and also bring about enjoyment through music (Report of the Commission on Native Education, 1949-1951:82 and Pienaar, 1990:81).

The Evangelical Presbyterian Church Missionaries wanted to impart musical knowledge of hymns and psalms and bring about enjoyment through music. Music could help towards the spiritual upliftment of the converts. Music, like drill and writing was a compulsory examination subject in the teacher training

institutions.

4.6 TEACHING METHODS AND TECHNIQUES EMPLOYED BY THE EVANGELICAL PRESBYTERIAN CHURCH MISSIONARIES

4.6.1. Introduction

A teaching method is primarily concerned with the most appropriate presentation of lesson material in any given circumstances (Knox, 1963:10). Thus no single teaching method will serve equally well in all situations. The methods of teaching, that is the classroom activities planned by the teacher, must always be appropriate to the basic aspects of the teaching situation, namely, the pupil, the subject matter, the teacher as well as the desired educational outcomes (Duminy, 1975:59).

The Evangelical Presbyterian Church Missionaries devout and devoted men and women that they were, framed for their educational institutions such curricula as would help them realize their ultimate aim of Black education, namely, the early and speedy conversion to Christianity of the heathen Blacks (Holmes, 1967:1).

In his/her daily teaching, the teacher was expected to organize and present the subject matter in terms of the definite and specific needs of his/her class. In the course of presenting his/her lessons, the teacher was invariably required to use a variety of teaching methods. Teachers were taught that no single method would serve equally well in all situations. He/she was to be a skilful craftsman, well versed in the skills as well as in the knowledge of his/her profession (Duminy, 1975:59 and Knox, 1963:10).

While it is true that each subject has its own special teaching methods, the Evangelical Presbyterian Church Missionaries stressed the importance of a variety

of teaching methods. Missionaries provided us with a number of teaching maxims, such as, to proceed from the known to the unknown, from the simple to the complex, from the concrete to the abstract, and from the particular to the general (Report of the Interdepartmental Committee on Native Education, 1935-1936:93).

4.6.2. The popularity of the Lecture Method

According to Duminy and Sohng (1980:57) this method was well known in the traditional school and was, for centuries, the chief activity in the classroom. The Evangelical Presbyterian Church Missionaries also made use of this method during their educational endeavours. The lecture method played a prominent role in the teaching of all the subjects. Duminy and Sohng (1980:58-59) further state that this method is a form of classroom activity where the teacher, in his/her role of communicator or informer, is constantly in the foreground. The child is regarded as an empty vessel, ready to receive whatever knowledge the adult would decide to “pour” into him/her. The teacher explained everything. The child is expected to sit down and be quiet while the subject matter is presented (Duminy, 1975:60).

During the missionary era, the growth of the lecture method was directly attributed to the great scarcity of books at these budding institutions of learning. The presentation of the lessons was in the main theoretical. Teaching aids were very rarely used. Teachers were the repositories of knowledge, the talking libraries, the living books of reference. The young simply absorbed so that they in turn could pass on their knowledge to the succeeding generation. This attitude towards learning namely, the passive, absorptive, blotting paper way of acquiring knowledge persists to this day especially at schools in rural areas. The systems of inspection and examination in use compelled the teachers to teach with the final examination in view, rather than to aim at turning out students well grounded in knowledge they have been taught (Loram, 1917:142).

Since character - formation was the basic aim of Christian education, no other method provided such scope for educational encounter between teacher and pupils than the lecture method. To the missionaries and Christian teachers it was an indispensable method for moulding the religious and moral character of their pupils. No other method provided the same opportunity for the word of the teacher to echo the Word of God. No other method is capable of touching the emotions, the heart and the will to the same degree than the lecture method (Report of the Departmental Commission on Native Education, 1919:9).

4.6.3. The Textbook Method

The Evangelical Presbyterian Church Missionaries, like all other missionaries, depended on the use of the textbook because they believed that the great mass of information and subject matter was available mainly in books. The textbook during the missionary era was the most important source of knowledge (Report of the Commission on Native Education, 1949-1951:93).

Brubacher (1966:181) points out that because the teacher was usually the only one who possessed a book, he/she fell into the habit of teaching by reading from his/her book while the students took notes. The textbook method did not stimulate independence, self-activity and self-expression of the learners. So common did this habit or custom become that the Latin word “legere” meaning “to read” became synonymous with “teaching”. Often the reading, amounted to little more than dictation.

The textbooks continued to grow in importance as instruments of instruction. The slavish following of the textbook, by which a few pages have to be “covered” in each lesson, resulted in the teacher’s work being strongly subject-matter bound, which means that the progress through the textbook became the most important aim, with consequent disregard of the pupil’s needs (Report of the Departmental Commission on Native Education, 1919:9-10).

4.6.4. Repetition and rote learning

The Evangelical Presbyterian Church Missionaries relied on repetition and rote learning in the teaching of all the subjects. Students were often forced to know the contents of the subjects by heart. The missionaries maintained that repetition and rote learning helped to cultivate a good memory. It was customary for the teacher to read a line from the text to his/her students and then have them to repeat it after him/her (Mminele, 1983:63).

Mminele (1983:63) further reports that candidates of the confirmation and baptismal classes were to memorise the whole catechism, hymns, psalms, passages from the Scriptures and the Doctrine of the Church. Rote learning played a prominent role in the teaching of English and Afrikaans. Students were required to know the contents by heart since these two official languages were not their mother tongue. For instance, students memorised long recitation paragraphs as well as English and Afrikaans words and expressions (Report of the Commission on Native Education, 1949-1951:85). Repetition and rote learning also played a significant part in the teaching of Arithmetic and Mental Arithmetic. The Evangelical Presbyterian Church Missionaries required the students to be accurate in their calculations, therefore they had to memorise the multiplication tables. This helped students to multiply figures with ease (Report of the Commission of Native Education, 1949 -1951:84).

4.6.5. Practical education and Project work

Behr (1977:80) defines a project as “a large problem of a practical concrete, manipulative type, which challenges the interest of the student and draws out his powers of planning in the actual solution of his problem”. Knox (1963:20) points out that for a project to be truly educative, it must afford genuinely spontaneous activity and at the same time generate corporate enthusiasm.

In teaching practical education and project work, the Evangelical Presbyterian Church Missionaries allocated individual students plots or gardens to grow fruits, vegetables and flowers. Since gardening, tree planting and manual work were practical subjects, the project method dominated in their teaching (The Valdezia Bulletin, 1935:1-4).

The Evangelical Presbyterian Church Missionaries aimed at educating their converts to gain knowledge, skills, attitudes and values that would enable them to adapt themselves to their immediate environment. By teaching them practical subjects such as Agriculture, and Manual Training, these missionaries wanted to give their converts knowledge and skills so that they should be able to help themselves, for example, to improve their housing, dietary habits, attitudes towards regular employment and generally raising their standards of living (Lekhela, 1970:235). From the school gardens the scholars and those inhabiting the country could learn the right cultivation and production of fruit and vegetables, which would give the people good health, and healthy bodies (The Valdezia Bulletin, 1935:1-4).

The Evangelical Presbyterian Church Missionaries acknowledged that the essence of the project method was the carrying out of a useful task by a group of students working co-operatively, for example, the watering of vegetables and flower gardens and pruning of fruit trees by students. Missionaries established that where students worked in groups on a set task, as in a project, an enhanced sense of responsibility is developed. Students were therefore divided into groups to complete school projects (The Valdezia Bulletin, 1937:2-3).

The teacher used to demonstrate the lesson to the students and thereafter expected them to imitate him or her. Anyone who did not comprehend well had to go to the teacher for further demonstration and instruction. The projects offered students excellent opportunities for self-activity as well as problem-solving. The projects encouraged students to participate in the undertaking from the beginning

to the end, and to display initiative and self-criticism. Each student contributed his/her share on the basis of his/her ability and interest (The Valdezia Bulletin, 1937:2-3).

4.7 DISCIPLINE AND CONTROL IN THE EDUCATIONAL INSTITUTIONS OF THE EVANGELICAL PRESBYTERIAN CHURCH

Discipline has been used as a method of social or moral control in the school and sometimes as a method of quickening learning. Discipline of the mind, furthermore, was to be matched by discipline of the body. The two disciplines together were popularly epitomized as educational aims in that immortal Latin phrase, "mens sana corpore sano" (a sound mind in a sound body) (Brubacher, 1966:11, 195).

Gunter (1990:146), is of the opinion that discipline in the broader and deeper sense applies not only to the outward behaviour of the learner but also and particularly to his/her inward behaviour, motives and attitudes.

The Evangelical Presbyterian Church Missionaries applied discipline in their mission schools based on a Christian philosophy of life. They placed much emphasis on moral development. From the earliest beginnings of the Evangelical Presbyterian Church Mission schools, self - discipline of both pupils and teachers was at once one of the goals and one of the methods by which the ultimate aim of education namely, responsibility was to be realized. Since its inception, discipline at the institutions of the Evangelical Presbyterian Church remained strict and great care was taken to stamp out evil influence which might crop up (Mabunda, D.C. 1995:92).

4.7.1 Self - esteem and discipline of teachers

The teachers who taught at the Evangelical Presbyterian Church mission schools, were to be men and women who not only emphasised the necessity to acquire knowledge, but inculcated those qualities which are generally associated with good character. According to Vrey (1979:202), the teacher in his professional capacity is always an educator. He can never be a baby - sitter. Good teaching, let alone education, calls for personal interaction, and the intensity of the encounter is a deeply affective matter. Since his/her position in the community is one of dignity, the teacher should treat it as such by spreading truth and arousing enthusiasm in the pupils. He/she should appreciate the beauty and the sacredness of his/her mission and fill his/her heart with the desire to teach the youth rather than to satisfy himself/herself with having a job.

The Evangelical Presbyterian Church Missionaries expected teachers to accept and promote most of the mission morality. Teachers were to be the role models in the community, teaching the new morality of good will, co-operation, Christianity, anti-materialism and discipline. Disseminating mission morality did not mean that teachers themselves were slaves to mission values (The Good Shepard, 1937:15 and Pinaar, 1990:112).

Missionaries regarded disciplined teachers as those who submit themselves to rules and regulations of the superintendent, the church and the government. McDonald (s.a.:156) has the following to say about disciplined teachers under the Evangelical Presbyterian Church Missionaries:

- teachers must on no account intermeddle in tribal matters and must be prepared to stand a lot from the manners of the people.
- they should be on good terms with the Government officials, especially when they are sympathetic to the needs and aspirations of the Africans

(Blacks) and working for their upliftment and progress.

The writer is of the opinion that this was a clear sign that missionaries colluded with the South African government and wanted to see the Blacks, being subservient, submissive, obedient and law - abiding to the state.

The Evangelical Presbyterian Church Missionaries expected teachers to do their best in and outside the classroom. They were to be models and pupils were to emulate them. Teachers were to be polite when dealing with students. They were to be teachers everywhere and at all times. They were to be "people who are plain, sincere, cool and full of common sense, and with whom you can discuss any subject without fear of prejudice" (The Valdezia Bulletin, 1933:1-2).

If a teacher was found drunk during working hours he/she was suspended from work. If a male teacher was found guilty of adultery, especially where involved in impregnating a school girl or a woman in the mission station, he was unceremoniously driven away from the mission station (The Valdezia Bulletin, 1933:1-2 and Pienaar, 1990:111).

At mission schools teachers played an active role in the management of the schools. Teachers were represented in the body which dealt with disciplinary problems called the Disciplinary Committee (D.C.). This body helped the principal in taking decisions which enhanced the smooth running of the school (Mphahlele, 1972:193).

4.7.2 Discipline in respect of pupils and students

The Evangelical Presbyterian Church Missionaries maintained that discipline is the *conditio sine qua non* of education. Without the exercise of discipline education was impossible and unthinkable. The Evangelical Presbyterian Church Missionaries believed that discipline provided the incentive for learning. Pupils

and students who disobeyed any form of school rules and regulations were resultantly expelled from the mission schools (The Valdezia Bulletin, 1933:1-2 and Pienaar, 1990:111).

According to Murray (1929:235), discipline exercised by the missionaries was strict and harsh, almost military in its strictness, but at the same time eminently just. Punishment including the administration of the cane, was officially permitted to schoolmasters. Sometimes light punishment which consisted of standing on one leg with arms extended for 30 minutes was exercised on young pupils. Older students dug up trees and sometimes had to roll large rocks as their punishment (Murray, 1929:235-236).

The missionaries employed various methods in their discipline, such as intimidation, disguised disciplinary measures and expulsion from both the mission schools and mission stations. For daily management and control of the students, the principal depended on the co-operation of prefects or monitors. There were school and hostel prefects or monitors. The prefect system was introduced when the principal could no longer cope alone in the management and control of the students. The use of prefects or monitor system consisted of senior students nominated from the final year. To regulate the attitudes and behaviour of the pupils, they were told about heaven and hell. They were told that those who changed their lives would go to heaven and those who were not "born again" would perish in hell. According to the Christian Philosophy of life, pupils and students were strictly forbidden from worshipping their ancestors and from any other acts which were considered to be evil (Sibiya, 1985:98).

The following acts were regarded as misconduct by the Evangelical Presbyterian Church Missionaries: drinking intoxicating beverages, tobacco and dagga smoking, juvenile pregnancy, involvement in strikes and fighting. The missionaries adopted the following forms of punishment: corporal punishment with a light cane because they believed that punishment was good and necessary

for the proper upbringing of the youth. Suspension from classes until the act was discussed with the offender's parents. Cases such as pregnancy, dagga-smoking, theft, immorality and drunkenness led to expulsion from the mission schools (Pienaar, 1990:111-112 and Mabunda, D.C.1995:93).

4.8 ADULT EDUCATION PROVIDED BY THE EVANGELICAL PRESBYTERIAN CHURCH MISSIONARIES

4.8.1 Introduction

Adult education is understood in this study to comprehend not only formal schooling, but informal processes of acculturation for Blacks in the mission stations and educational institutions including the endeavours of the Evangelical Presbyterian Church Missionaries to facilitate such transformation. The three conscious aims of the Evangelical Presbyterian Church Missionaries mission education have been understood to be:

- to directly assist in evangelizing individuals;
- to train Christian leaders;
- and to produce an indigenous society of converts who are Christians and collectively acted in a moral, ethical manner (George, 1955:277).

The process of conversion or evangelization was not complete until the indigenous society of converts could read the Bible on their own. Reading would enable the converts to read the Bible in churches, at homes, Confirmation Classes and Sunday Schools. The elementary adult education provided by the Evangelical Presbyterian Church Missionaries was a "Bible-based literacy" (George, 1955:277 and Hlatwako, 1989:25-27).

Besides the traditional 3 R's (reading, writing and arithmetic) and the study of the Bible, the Evangelical Presbyterian Church Missionaries pioneered agricultural training and industrial training. Individuals were taught carpentry, building, metalwork and handicrafts. The Evangelical Presbyterian Church Missionaries, directly or indirectly contributed to the economic development of the indigenous society of converts. Courses such as agricultural training, for example, enabled the converts to produce food for the mission stations to consume and sell, and hopefully also enabled the converts to produce their own food and not always depend on the church's supply (Hlatswako, 1989:32).

The Evangelical Presbyterian Church Missionaries embarked upon educating the indigenous society of converts as early as 1875, and within the first few years of missionary endeavour various types of schools had emerged. These schools were the Sunday Schools, Confirmation School (class), Women Christian Association Class and Evangelist School (Cuendet, 1950:13 and Du Plessis, 1965, 330-332).

4. 8.2 The Baptismal School

The Baptismal school (class) was based entirely on the Bible. It prepared the converts for baptism in order to be admitted to the Evangelical Presbyterian Church. Converts were under the tutorship of an evangelist or any other elder appointed by the Deacons court or school master (Tiberondwa, 1978:102).

The converts received instruction in Bible knowledge, the sacraments, other elements of the Christian faith, reading and writing. Instruction was mainly oral with memorisation and imitation as the main teaching methods. The converts had to repeat the whole subject matter after the teacher until they knew every word by heart (Mminele, 1983:60-63).

After studying under a school master for a period of six months to one year (sometimes longer), those converts who were considered ready for baptism were

taken to the main mission station for the final part of their education. They were then baptized and given what the missionaries called the Christian names - usually such Biblical names as Peter, John, Esther and Mary (Maria) (Tiberondwa, 1978:102-103).

Psychologically, the ceremony of baptism was a very important Christian tool, for the ritual itself symbolised the implementation of Christian values into the mind of the convert who, by virtue of his/her acceptance of his/her Christian name and everything that went with the rite, had rejected his/her past self-image and embraced the status of a Christian convert paying allegiance to the new Master (Jesus Christ) (Tiberondwa, 1978:103).

4.8.3 Confirmation School (Class)

The aim of the Confirmation School was to prepare the converts for full membership of the Evangelical Presbyterian Church. Instruction was given by a missionary who was sometimes assisted by an able Black evangelist (Mminele, 1983:63 and Tiberondwa, 1978:102).

The candidates received instruction in Catechism, the Sacraments, the Doctrine of the Evangelical Presbyterian Church, the Lord's Prayer, the Ten Commandments and the Apostles' Creed. Bible lessons and Hymn singing formed the core of the curriculum. Most of the congregants were illiterate. Imitation, memorisation and habituation through repetition were the fundamental teaching techniques to convert the indigenous people Christianity (Mminele, 1983 :63).

The course lasted for about a year. On successful completion of the confirmation course, in December, the candidates were then examined in front of the congregation. After they had satisfactorily answered the questions posed to them, the minister then laid his hands upon them, prayed for them and formally

confirmed them as members of the Evangelical Presbyterian Church. This gave them permission to participate in “Holy Communion” services, one of the most important sacraments of the Christian church (Mminele, 1983:63 and Tiberondwa, 1978:103).

4.8.4 Women Christian Association

The aim of the Women Christian Association was to help the members to maintain a spiritual life, engage in regular private prayer and to read and study the Bible (Constitution of the Women Christian Association of the Bantu Presbyterian Church of South Africa, s.a.:1-2).

Instruction was given by the missionary’s wife who was commonly known as “Jeffro” (juffrou) (McDonald, s.a.:113). This Afrikaans word means a lady or teacher or miss or madam. She was sometimes assisted by able Black women members of the Women Christian Association. Guest speakers from other mission stations were invited from time to time.

Tiberondwa (1978:92-93) reports that emphasis was laid on Bible study, hymn singing, prayer meetings, reading, especially learning to read the Bible, writing, especially their names and surnames. Members were taught to spread the Gospel of Christ to unbelievers. Members were also discouraged from taking intoxicating drinks, smoking, brewing or selling beer and committing adultery (Constitution of the Women Christian Association of the Bantu Presbyterian Church of South Africa, s.a.:1-2). Dodd (1938:140) adds that a start was also made in teaching women how to clean their homes, utilization of waste materials of various kinds, cooking balanced meals, sewing, knitting, care for their children and to assist in raising the standards of their women folk. Members were encouraged to raise funds for missionary work. McDonald (s.a.:138) contends that in 1923 the Evangelical Presbyterian Church Missionaries began to receive substantial help from the Bantu (Black) Women’s Christian Association,

amounting to £60 (R120) yearly.

Instruction was given in vernacular and members were required to know the prayers, Bible lessons, hymns and rules and regulations of the Women Christian Association by heart. Instruction was mainly oral with memorisation and imitation as the main learning methods (Mminele, 1983:63).

4.8.5 Trade School

The Evangelical Presbyterian Church Missionaries wanted to train the converts to make use of the available materials to produce simple products which were marketable. Mminele (1983:70-71) advanced a similar view that the aim was to give the Christian residents the opportunity to learn handicrafts so that they could by their own handwork get more independence and not remain forever servants of the white farmers. Secondly, they should produce articles needed in the mission field in general, for example, benches, tables, chairs and cupboards. Loram (1917:153) supports this with the statement that the manual work should be valuable in itself, and the product intrinsically useful and, if possible marketable.

The curriculum included agriculture, building, carpentry, bricklaying, weaving and manipulating of tools. The trainees undertook all sorts of repairs usually during the afternoon hours, such as replacing broken window panes, tightening up or replacing bolts on farm implements, mending broken locks, strengthening shaky tables, chairs and school desks. In agriculture, for example, the trainees were taught scientific methods of ploughing, application of kraal manure, watering using the furrow method and horizontal ploughing to prevent soil erosion. The Evangelical Presbyterian Church Missionaries maintained that the soil is the most valuable physical resource of the world and that its cultivation is among the most significant activities of humanity (The Valdezia Bulletin, 1931:1-3).

The Evangelical Presbyterian Church Missionaries believed and emphasised that every male inhabitant should be taught “the special form of hand skills required in his community, so that he be able to use the materials available to make the conditions of life healthy and comfortable” (Scanlon, 1964:61). Every male inhabitant was trained for some specific occupation, for example, carpentry, and imbued with a desire to labour amongst his own people in an effort to raise them in the scale of civilization (Pells, 1938:140).

Self-discovery and demonstration have been the dominant methods of teaching. Self-activity emanated from the trainee, certainly with the skilful assistance of the teacher and it was based on the trainee’s own impetus and interests. Projects such as making church benches, were launched by means of an excursion by the whole group. Trainees worked independently and in groups. Individuals or groups competed in producing beautiful and marketable articles. Mention should be made, however, that a variety of other articles, such as doormats, tablemats, bookshelves and cupboards were produced. These articles were bought by missionaries from other mission stations, farmers, tourists, and the residents themselves (The Valdezia Bulletin, 1937:1-2).

4.9 SUMMARY AND ANALYSIS

It is worth mentioning that different missionary societies had different approaches towards their missionary work among the indigenous people. But generally, their aims were the same, namely, to establish themselves and their work, and to convert the indigenous people to Christianity.

The missionaries concentrated on the teaching of the 3R’s, namely, reading, writing and arithmetic because they believed that formal education would assist them in spreading the Gospel to the indigenous people. Elementary instructions in the European language spoken by the missionaries in charge was often provided for, but beyond this additional subject many missionaries did not

venture. Missionaries confirmed that their elementary schools were established to serve as instruments of direct evangelism rather than secular education. One can therefore conclude that their schools were mainly evangelistic in their purpose.

Missionary education supplemented the government's aim because it provided education that was mainly segregated and inferior, which aimed at spreading the Gospel and Western values and attitudes with the belief that Western civilization would improve the indigenous people. Education propagated by the missionaries and administered and controlled by the government was too academic and not sufficiently devoted to the wider education of the Blacks. The school curriculum of the time, was regrettably exotic, narrow and remained relatively unchanged for a long time. It was suited to the needs of a small number of Blacks for it prepared them for white collar jobs, namely, ministers, evangelists, teachers, clerks, interpreters, messengers and nurses, who would be able to take instructions from white missionaries and colonial officers.

The aim of education for Blacks propagated by the missionaries was to develop the minds of Blacks and to make them useful members of their community. The aim of Lemana Training Institution for training Black teachers was that after completion of their courses, they should in turn be able to educate other fellow Blacks.

Teaching methods used by the missionaries were predominantly of the rote learning type. Teaching methods were still formal, emphasizing drill work and transmission of information instead of promoting understanding and creativity. This discouraged a progressive way of thinking. Teachers prepared pupils and students to reproduce facts. Students were expected to remember and not to think. Christianity was therefore used or misused to prepare the Blacks for the role of cheap labourers.

Missionaries made mistakes in their schools, such as racial prejudices which influenced the curriculum. Missionary education usually had little respect for the local Black culture. Local culture and history were often not included in the school curriculum and the curriculum was usually based on European schools. They emphasised that the Blacks had to be taught to work as labourers. Nevertheless, the role they played in the upliftment of the Blacks cannot be denied, for it is due entirely to the efforts of the missionaries that the Blacks had received any education at all.

CHAPTER FIVE

PROMOTION AND EDUCATIONAL ACHIEVEMENTS IN HEALTH EDUCATION BY THE EVANGELICAL PRESBYTERIAN CHURCH

5.1. INTRODUCTION

Medical work became an integral part of the evangelization process, for in the areas where the missionaries settled there were no medical practitioners. Missionaries stressed that a knowledge of medicine was of great consequence to the work of a missionary. It was during the 19th century that Western medicine and healing practices penetrated the remote areas of South Africa. The missionaries who were in the process of preaching the Gospel, found it necessary and unavoidable to educate the illiterate and heal the indigenous people (Mashaba, 1982:33-34 and Searle, 1964:134).

The Evangelical Presbyterian Church Missionaries were among those missionaries who took missionary work a step further by building primary schools, secondary schools, establishing a teacher training institution as well as extra-institutional health services in South Africa (Mashaba, 1982:33-34). According to Searle (1965:89), as women joined the mission services, they assisted in the medical work by visiting the sick in their huts and by teaching the families how to give the necessary assistance to the sick. In the first half of the nineteenth century the nursing care which these missionaries provided was of the folk-nursing type, that is, (health education and training based on hygiene, prevention measures and treatment of minor ailments), but with the arrival of the Evangelical Presbyterian Church Missionaries in 1875, the establishment of dispensaries (clinics) and hospitals as part of the missionary effort, was introduced.

Searle (1964:135) further reports that by the end of the nineteenth century mission services were established in many parts of Southern Africa. Medicine and nursing went hand in hand with the Christian message and with education. Du Plessis (s.a.: 219-221) maintains that it was generally accepted that: “die genesing van die liggaam en die genesing van die siel is baie nouverwant”, that is, the healing of the body and the healing of soul are very closely related.

The same sentiments were also shared by Mashaba (1982:49) when she stipulates that the establishment of a health service unit did not necessarily accompany the erection of a mission. Missionaries had to cope with the local indigenous people coming for help of some form to the mission house. Healing the sick was an aspect of evangelization. Solving of physical and mental disease problems plus promotion of good health all received attention, depending on which was more urgent in any one particular case.

In teaching the indigenous people hygiene practices, the Evangelical Presbyterian Church Missionaries hoped that they would assume responsibility for their physical and mental health as well as their spiritual growth. The Evangelical Presbyterian Church Missionaries expected that in the process of recovering from illness the patient would not only regain health, but would also learn to take care of his/her own health and impart the knowledge to his/her family members (Mashaba, 1982:93).

The Evangelical Presbyterian Church Missionaries carried their medical work with courage and faith under difficult conditions. Searle (1965:89) contends that the greatest burden of a mission falls inevitably on those who care for the sick, for they are usually few in number and the field of service is large. Under such circumstances the duty span often covers twenty-four hours a day. Lack of proper facilities spelt that the provision of medical and nursing care became a test of the resourcefulness, courage and faith of medical workers. The obstacles which these pioneers had to overcome were formidable: for example, vast distances, tropical diseases, hostile tribes, famine, drought and difficulties of transport.

5.2. THE ESTABLISHMENT OF HEALTH INSTITUTIONS

As already mentioned in the introduction (5.1) both medical and nursing attention were initially provided mostly by the missionaries. Apart from the Gospel itself, the greatest need for the indigenous people was training in hygiene and medical care. Although Native (Black) medicine-men and women often proved to be skilful, they were sometimes a positive danger to their clientele, being simultaneously agencies for superstition and misery (Brookes, 1925:10).

5.2.1. Reasons for establishing health institutions

According to Allwood (1989:115-118) the following reasons for establishing medical missions and health institutions by the missionaries are stated:

- ◆ the introduction of medical services arose first in a small and rather haphazard way in response to the immediate needs of the sick among whom the missionaries were working;
- ◆ providing of service to the poor simply out of compassion for their needs. Missionaries were Christian people motivated by their love for God and people; and
- ◆ those who believed that salvation of the soul was all important, and that hospitals and schools were a vehicle through which to bring the Gospel to the sick.

Manganyi (1992:42) adds that a need was identified for the establishment of a hospital because devotion to Christ, the Healer, demands that the church undertakes the care of people's bodies as well as their souls. Mabunda, D.C. (1995:28) restates this by saying that a hospital would help curb sickness and loss of life, but also minimize the Native (Black) people's belief in witchcraft and medical superstition.

5.2.2. Aims and goals of medical ministry

The introduction of medical ministry was meant to be a means rather than an end. It was meant to be a means of establishing the early converts in faith, and the realization that salvation for the soul and health for the body were inseparable. It was to serve as an open door of opportunity for the message of full salvation (Bedwell, 1953:117 and Williamson, 1961:44). According to Marambana (1987:11) medical ministry was meant to bring enlightenment and superior health care to the primitive and ignorant indigenous people.

Nkuna (1986:144) argues that it was also aimed at helping in weaning them (indigenous people) from the evil of the power of the witchdoctor, and the traditional healers. The Evangelical Presbyterian Church Missionaries believed that the curative work of the mission hospitals and clinics could be the most effective available means of undermining the influence of the traditional healers. The Evangelical Presbyterian Church Missionaries realized that the zeal power of the traditional healers stemmed from their ability to treat common ailments. The traditional healers covered their ignorance with superstition and fear (Mabunda, D.C. 1995:28).

5.3 ELIM MISSION HOSPITAL, 1898

Manganyi (1992:42) argues that in 1897 the first professional doctor, namely, Dr. Georges Liengme, started practising at Elim Mission Station and the present Elim Mission Hospital near Louis Trichardt commenced its beneficial work in 1898. Gelfand (1984:230) reports that until a European hospital had become available in 1943, the Elim Mission Hospital catered for both Europeans (Whites) and Africans (Blacks) of the Northern Province.

From 1943 Elim Mission Hospital received substantial support from the Transvaal Provincial Administration and from the public Health Department as well as from

some private donors. The patients too paid according to their means. Its standard rate of R1.00 (one rand) covered the entire cost to the patient for his/her medical treatment and might even include a transfer for a special treatment. The consultation fee was 50c (fifty cents) (Gelfand 1984:230) .

At first Elim Mission Hospital concentrated on treating the sick, later it reached out to the community in order to promote good health and prevent diseases. There were no sufficient trained nurses to meet the needs of the indigenous people. With the aid of conscientious nursing assistants, and other hospital helpers, hospital services were being laboured indefatigably winning the confidence of both white and non-white in medical treatment as they travelled the areas on horseback or on foot attending to the sick. Nurses rendered even greater services which earned them good reputation, for they became well-known and more deeply loved for their selfless sacrifice and tremendous strength (Gelfand, 1984:230 and Fihla, 1962:32).

Elim Mission Hospital did not only bring relief of physical pain and suffering, but it has also been a prominent force at work against the enslavement of the mind which comes from the belief in witchcraft. To the Natives (Blacks), Elim Mission Hospital has been valuable in curbing the belief in witchcraft (Brookes, 1925:12 and Manganyi, 1992:42-43).

This small mission hospital was the first hospital service to be provided by the Evangelical Presbyterian Church. It later paved way for other mission hospitals in South Africa.

5.4 DOUGLAS SMIT MISSION HOSPITAL, 1886

According to Gelfand (1984:231) the Douglas Smit Mission Hospital situated at Shiluvane Mission Station was a general hospital serving the Shangaan and Pedi peoples. The Swiss Mission commenced work at Shiluvane, 32 kilometres from Tzaneen in the North Eastern Transvaal Lowveld in 1886, and in the 1920's a small

clinic was opened with a resident nursing sister. In 1943 Dr. A. Beugger, then orderly at Shiluvane Mission Hospital, developed the clinic into a hospital.

The Native Affairs Department, under the secretary Douglas L. Smit, made a substantial grant in 1943 towards the erection of a hospital building with X-ray facilities. Matron E. Leeman assisted by doctors from Tzaneen, supervised the hospital for six years, and in 1949 Dr. F. Paillard from Switzerland joined the staff as the first resident doctor. A school was started in 1950 to train African (Black) nurses for the Transvaal Provincial Diploma and in 1962 the South African Nursing Council recognised it as a nursing school for auxiliary nurses (Gelfand, 1984:231).

5.5 MASANA MISSION HOSPITAL, 1952

Masana Mission Hospital was situated on the farm Maviljan in the district of Pilgrims Rest. The farm was originally purchased by the Swiss Mission to establish a church and a school among the Africans (Blacks). The then resident missionary, Rev. A.A. Jacques, assisted by Miss. A. Bory, began a clinic in a mud hut in September 1934. From September to August 1935, 1201 indigenous people consulted the clinic and five were treated as patients (Gelfand, 1984:231).

Gelfand (1984:232) adds that Masana Clinic was subsidised by a few progressive farmers and storekeepers through valuable donations. The Native Affairs Department also gave considerable help and encouragement. Patients paid their fees in kind - a fowl, a bowl of peanuts, a pumpkin, anything was acceptable. Rev. Max Buchler took over from Rev. A.A. Jacques in 1936 and remained at Masana until 1948. During this period, the Native Recruiting Corporation (N.R.C) offered their buses to be used as transport. Sister Erb, together with trained nurses and auxiliary nurses were able to visit district centres more often and to move further afield as well. Hospital buildings increased during this time and consisted of a general ward, an isolation ward, an outpatient department combined with a workshop and stores, nurses and probationers' quarters. Manganyi (1992:43) argues that in 1952 Masana

Clinic became Masana Mission Hospital under the first resident doctor, Dr. J.A.E. Beugger from Switzerland who was appointed Medical Superintendent.

5.6 TRAINING OF BLACK WOMEN AS NURSES

5.6.1 Introduction

By 1898, Elim Mission Hospital commenced its beneficial work. At the time mainly untrained nursing assistants were staffing a number of mission hospitals throughout Southern Africa. There were not enough trained nurses to meet the needs of mission hospitals, but the number of trained Black women to serve as nurses were slowly growing, and with the conscientious nursing assistants, clerks, hospital attendants and domestics, hospital services were provided for an increasing number of the indigenous population (Searle, 1964:90).

The beginning of nurse-training in the Evangelical Presbyterian Church mission hospitals was spontaneous. It did not follow a predetermined plan. Its development was shaped by prevailing circumstances in any one particular area. The need to train nurses arose from the serious shortage of trained nurses to staff health services (Mashaba, 1982:112). According to Aitken (1944:18) the main aim of training nurses was that the missionaries of the Evangelical Presbyterian Church were unable to staff the hospital with trained nurses and they were failing to carry out their medical ministry successfully.

Mashaba (1982:112) further maintains that the training of nurses was aimed at meeting the demand for a particular type of health worker. The primary and the pressing need was for the general type of nurse who could cope with the diversity of ills, injuries, and diseases that resulted from the unhygienic conditions, cultural practices and ignorance about health matters. Nurses were also to be trained to manage births and deliveries. This meant that the training was to be mainly for the curative-care type of worker.

The local training of nurses made it possible to staff more and more mission hospitals of the Evangelical Presbyterian Church, each of which started to contribute towards the training programme. With competent assistance in the mission hospitals, the medical practitioners undertook a wider range of surgical activities. Soon surgical facilities were provided at all mission hospitals and selected nurses were beginning to specialise as “operating nurses.” It became a matter of local civic pride that the matron, sisters and nurses who staffed a local mission hospital were “fully trained and qualified”. (Searle, 1964:113-114).

5.6.2 Content and organization of Health Education

During their training at mission hospitals, the probationer nurses received both informal and formal health education and training. Some informal education and training preceded and supplemented the formal type for many years. The nurses were taught some basic nursing skills and house keeping duties (Mashaba, 1982:75-76).

The Evangelical Presbyterian Church mission hospitals also employed some local people to help with the daily hospital routine. Prior to the formal training of nurses, the mission hospitals made use of nurse aides who undertook simple nursing duties. According to Mashaba (1982:78) most of them had not had experience of working in a hospital. Others were dropouts from formal training. This category of workers were informally trained as they worked. Searle (1964:232-233) maintains that nurse aides are the third level nurses who have a poor educational background and a short period of preparation for performing their duties.

Informal nursing education acquired while performing nursing duties raised the mental and psychological readiness of potential student nurses for the formal training. On the other hand, the informal nursing education served to contain those who failed to reach that level of readiness, and retrained them towards usefulness to perform efficient patient care (Mashaba, 1982:79).

By 1936 the mission hospitals were not yet ready to give their probationer nurses the full formal nurses education which could enable them to enrol for the Medical Council Certificate. The probationers, however, received formal nurses education in Anatomy and Physiology for the first year, then general nursing in the second year. They also received simple training with special emphasis on the common ailments in the area, for example, malaria, cancer, bilharzia, measles, eye diseases, appendicitis and maternity cases (Aitken, 1936:9 and Searle, 1965:88) .

The training consisted of theoretical lectures as well as practical work at the bed side. The probationers were trained in household skills, useful crafts, practical nursing and surgical nursing. They were also taught the tenets of the Evangelical Presbyterian Church's faith. The aim was also to convert them to Christianity (Searle, 1965:88 and Mashaba, 1982:116).

Originally the course of training was of two years duration. By 1933 the training period increased to three years. In the third year the probationers received lectures in midwifery. They were given an hour's lecture everyday, followed by note-taking and an hour's study. During training the probationers were required to write "careful and accurate reports of their work". Each lecturer set an examination in his/her subject, and at the end of three years a Hospital Certificate was awarded. In recognition of the invaluable service rendered, the mission hospitals also awarded merit certificates to the deserving nurses. Searle (1965:131) supports the above mentioned statement when she says that these were not certificated, yet they rendered excellent service to their communities. The excellent service rendered by the Black nurses also convinced the Evangelical Presbyterian Church Missionaries that one of the ways to succeed in the social upliftment of the Blacks was by way of uplifting the women.

5.6.3 Methods and techniques of teaching and training nurses

The medium of instruction was predominantly English. Since most of the assistant nurses had just passed standard Six, repetition, memorisation, demonstration, project, textbook and lecture methods were fundamental learning techniques (Mashaba, 1982: 290).

During the day the probationer nurses were required to do practical work in the wards, namely, bed-making, temperature taking, sponging and the proper washing of patients, and other procedures which were recognised as the duties of junior nurses. Lessons were conducted in the evening (Sister Muavha, 1996, *pers. Comm*)

(1). The syllabus of the nursing auxiliary (probationers) consisted of the following: Nursing and Ethics, Basic nursing, Elementary nutrition, First aid, Elementary anatomy and physiology and Elementary preventive and promotive health care (Mabunda, E.T. 1995:20).

A demonstration room was used for practical demonstration purposes. Storms (1979:59) maintained that practical demonstration were extremely important. For example, the lecturer would demonstrate food preparation or infant feeding, which the student nurse, in turn, would be presenting to groups in the clinics or villages. In the classroom, students had an opportunity to practice health education counselling, for patients or health promotion activities for the communities. The Evangelical Presbyterian Church Missionaries regarded the classroom as a place for the student nurses to learn from the mistakes without fear of losing face or facing the risk of imparting false information to others (Storms, 1979:59).

(1) *Sister Muavha, was one of the first nurses to receive a Hospital Certificate at Donald Frazer Mission Hospital, established by the Reformed Presbyterian Church, Vhufuli Mission Station in Venda, Northern Province in 1906.*

According to Searle (1965:287) a nursing sister capable of lecturing, demonstrating and assisting in the entire training programme of student nurses was employed. Storms (1979:59) further reports that during demonstration lessons, students were divided into small groups, given a problem to solve, and then each group shared with the others the way they chose to solve that problem. The nursing sister in charge of the group was required to submit a comprehensive report regarding the progress of the student nurses.

The lecture method was employed more often than other methods in an effort to explain skills and practices and elucidate concepts. In general, classroom instruction was simple and repetitive and drilled students in the essential parts of the lesson (Mashaba, 1982:290 and Storms, 1979:60). Teachers motivated students towards maximum performance by offering prizes at the end of their training, for example, there was a prize given to the best student nurse in the theory of nursing and the best practical student nurse (Mashaba, 1982:290).

Concerning teaching aids, the Evangelical Presbyterian Church Missionaries used books, manuals, models, specimens, posters, blackboards and flannelboards in the education of the probationer nurses. Usually simple and basic teaching aids have been used in large-scale auxiliary training programmes (Storms, 1979:60-61). Student nurses were also assigned to visit villages and evaluate community health standards. They were assigned a number of families for which they were responsible for providing health visits. They counselled women through a healthy pregnancy. Such field experience, enabled the students to work in a co-operative manner and gain valuable practical experience.

Mashaba (1982:253) reports that the principle of discipline was instilled to student nurses through grooming and shaping towards responsible and mature adulthood. Student nurses who defaulted were given a second and a third chance in the hope that they would learn from previous experience and thereby grow morally and psychologically. There was no standard procedure for dealing with disciplinary

cases. According to Mashaba (1982:252) the matron in consultation with the medical Superintendent decided the students' cases of misconduct. Expulsion was resorted to when all else had failed or when there was no other alternative. The pregnant student nurses was asked to leave the hospital before she was six months pregnant. The reason being that it was regarded as being improper for a pregnant girl to be walking around the wards.

5.7 CONSTRAINTS FACING MEDICAL MISSIONS

Medical missions created formidable problems for the pioneers. Problems which contributed to the slow development of medical services were many and varied. The medical educational institutions established by the Evangelical Presbyterian Church in South Africa also experienced more or less the same constraints. The writer will discuss these constraints under the following sub-headings.

5.7.1 Inadequate supply of staff

The greatest obstacle was the inadequate supply of staff and medical needs. In 1897 the mission headquarters in Switzerland answered the urgent need for a fully qualified doctor at Elim Mission Hospital and sent Dr. and Mrs. Georges Liengme who had already worked in Mozambique since 1891. Although Dr. Liengme was really sent for the Africans (Blacks) as a missionary doctor, his skills and devotion were continually sought also by Europeans (Whites) because the Northern Transvaal was practically without doctors or hospitals (Elim Hospital 1899 - 1969, s.a. :2).

At Masana Mission Hospital, Dr. A. Beugger, the first resident superintendent doctor was expected to know everything about anything. He was on call day and night. He was supposed to lay out buildings for patients and for their dwellings; he was expected to do his own plumbing, his own mechanical repairs, supervise the raising of the food for his mission station

and at the same time take over the administration of both the church and mission schools (Bourquin, s.a.: 23).

Another major shortcoming in medical missions was the lack of psychiatric help for mental patients. This vacuum strengthened traditional beliefs that mental illness was the result of witchcraft and that Western medical services could not cure it. This also promoted the practice that all patients were taken to hospital when the traditional healers and their friends or relatives thought that they were about to die. It was common for the missionary doctor to be called into some remote kraal, only to find that the "patient" refused missionary help (Nkuna, 1986: 166 - 167).

Shangaan and Venda girls did not solve the problem of the shortage of nurses because they were in many cases not prepared to work as nurse aides. Shangaan and Venda parents were not prepared to send their daughters to take up nursing, for education was often wrongly identified with moral laxity. Schooling was alleged to cause insanity, that is, it made girls to lose their heads and misbehave. This sort of attitude delayed Shangaan and Venda girls in acquiring nursing education which would enable them to educate their own communities (Sister Ndonyane, 1997, *pers. Comm*) (1).

The training of Black women as nurses according to the "Nightingale pattern" was not possible because of lack of basic education among Black women (Mellish, 1985:41). Black women with the necessary educational background and mental outlook necessarily needed for training as professional nurses, were not available because of the following tribal prejudices:

- the early marriage pattern of many Black women ;
- lack of sufficient secondary school facilities; and

(1) Sister N.G.Ndonyane, is presently in charge of Makwarela Clinic at Makwarela Location in Venda, Northern Province.

- the male dominance in Black culture which lead to boys getting preference when secondary education facilities were available (Mellish, 1985:45 and Thornburn, 1987:93).

The general standard of education of nursing recruits was not always adequate mainly due to the shortage of educational facilities in South Africa; it was not possible to expect a high standard of education for admission for nurse training. Nursing needed at least a good standard required of students for admission to the Primary School Teachers Training Course (Searle, 1964:295).

5.7.2 Ignorance, superstition and belief in witchcraft

Traditionally the Black people relied on their witchdoctors (traditional healers) in times of illness and viewed “White” medicine with suspicion. Many traditional healers were skilled in the use of herbs and did achieve a measure of success in the treatment of patients. The Black people were therefore, unwilling to go to the medical institutions for their health needs, or willingly allowed themselves to be hospitalised (Thornburn, 1987:93).

Ignorance and superstition and particularly belief in witchcraft were powerful factors in preventing patients from taking full advantage of the services offered to them. The indigenous people were not prepared to receive medical treatment at the hospital because a lot of false and fearful information concerning hospital treatment had been spread by returning migrant labourers. The relatives of patients refused to allow their sick to remain in the hospital unless some of the relatives were permitted to stay with them, for they feared that the helpless patients would be exposed to their enemies through poison in food, witchcraft or assault. These relatives acted as unpaid nurses and custodians of the patients under the direction of the interpreters who in turn got their instructions from the doctors. The relatives cooked the food for the patients, attended to their toilet needs, helped with laundering of the hospital linen, and assisted with the general cleaning (Searle, 1964:127).

Fear of dying in the hospitals was a powerful factor in keeping many patients from entering the hospital. In fact, most Blacks preferred to die at home rather than trust the white doctor (Schemelzenbach, 1946:83).

Aitken (1945:3) reports that in a primitive rural community such as the then Northern Transvaal, the fear of a hospital and particularly of surgical treatment deterred many indigenous people from availing themselves of such services. This further made the indigenous people believe in the powers and medicine of the traditional healers. Ralushai (s.a.:4) declares that even after getting treatment at the hospital, many patients would consult his/her (the traditional healer) for the purpose of fortifying the body as it was believed this could only be done by such a "doctor".

5.7.3 Poor means of communication and transportation

A further deterrent to medical missions was caused by the poor means of communication and transportation in South Africa. The districts were very big and the roads were few and bad, and yet the indigenous people were scattered over a wide area. Much of the district work was done by the nursing sister who had to rely on the help of the missionary in charge of motor transport. At that stage there were few roads that could be utilized. In summer due to raining conditions, for example, the missionaries were often completely cut off from their colleagues. There were no telephones, nor radio and no bridges across the swollen streams and rivers. The only available transport for example, at Masana Mission Hospital, was a cart and two white mules. With this mule cart the doctor visited all the mission's outstations and made contact with the chiefs and their people (Bourquin, s.a. :22 and Nkuna, 1986:167).

5.7.4 Lack of suitable accommodation for the patients

Mission hospitals lacked suitable accommodation for the patients. There were no proper hospital buildings at first. The increase in patients created a real problem.

The patients who did not find accommodation in the hospital buildings often camped in their wagons. At times there were up to 12 wagons forming a laager (kraal formed by ox-wagons or carts). Some had to be accommodated in tents, others in an old bus. At night the over-crowding in the wards and in the passages, was at times, appalling. This did not make the task of already short-handed staff easier (Bourquin, s.a. :35 and Elim Hospital, s.a. :3).

In 1952 Masana Mission Hospital had a main building with a male and female ward of 10-12 beds each. In the female ward there were green, painted soap boxes used as cots for the babies. Because of lack of accommodation, the patients slept on the mats under and between the beds and went about during the day or rested outside on their mats. A patient, without exception, was generally happy to be transferred from a bed to a mat on the floor. It was a sign that they were better and would be going home soon (Bourquin, s.a. :26).

At first most of the hospital buildings were huts in which patients stayed while undergoing treatment. This type of accommodation was indeed quite unsuitable for patients who were seriously ill. Aitken (1945:10) concludes that the nursing of such patients under these conditions was a most anxious and difficult task. It was almost impossible to exercise adequate supervision, or even to keep dressings clean, in many cases.

5.7.5 Water supply

At Masana Mission Hospital, right from the start the hospital's water supply was a problem which became more and more serious as the hospital grew. Rain water was collected and stored from every zinc-roofed building on the premises of the mission station. There was a borehole with both a windmill and engine next to the mission house. Some 600 metres from the hospital, there was a second borehole sunk in close proximity to the Medical Superintendent's house. These sources of water were not sufficient to cope with the washing of the hospital linen, too little for the

continuous building projects and the inevitably high hospital water consumption (Bourquin, s.a.:18).

Bourquin, (s.a.:18) further reports that every day women servants were taken to the Maritjane River about two kilometres from the hospital with laundry, soap and food for a picnic lunch. In the afternoon they were transported back with the clean washing which had been laundered in the river and dried on adjoining rocks, grass and bushes.

5.7.6 Financial constraints

The Evangelical Presbyterian Church Missionaries felt that it was the duty of the mission to cater not only for the spiritual needs of the indigenous people, but also to take care of their physical needs. From 1898, the duties of the medical missionaries and nurses were more related to their profession and their growing number of patients (Gelfand, 1984:67).

Although a shortage of money was high on the list of problems facing the Evangelical Presbyterian Church Missionaries, these men and women never stopped planning and praying for the development of medical services. Their determination and dedication to their Master's Service dictated to them, more than the availability of funds. They attained the impossible mainly by praying and working towards it in faith. It is true that lack of funds frustrated and sometimes ended their efforts (Mashaba, 1982:66-67).

The early mission medical institutions were maintained purely by donations, voluntary gifts and fees paid by patients. Most of these patients were poor and, therefore, sometimes unable to pay. The main source of income consisted of random fund-raising campaigns in Switzerland. Friends abroad were persuaded to contribute in money and in kind. In the same way the medical missionaries received all their needed commodities, that is, bandages, sheets, blankets, towels, dressings and even

nurses uniforms. This material and financial support by the local and the overseas communities offered the advantage of making people feel that the medical institutions belonged to them; but unpredictableness of funds made forward planning difficult (Mashaba, 1982:67, Nkuna, 1986:151 and Bourquin, s.a.: 38-39).

The Evangelical Presbyterian Church Missionaries used their furloughs to campaign for donations. At Masana Mission Hospital, for example, the hydro electric scheme, went ahead smoothly. As regards the financing of this scheme, the hospital's old friends, Mr and Mrs Mc Indoe, came to the rescue with a loan of £6, 000 pounds (about R12, 000). (Nkuna, 1986:151 and Bourquin, s.a.: 38-39).

5.8 ACHIEVEMENTS OF MEDICAL MISSIONS

Despite all the above discussed problems, the educational achievements of medical missions were immense. Gelfand (1984:70) notes that as a result of the founding of these medical institutions through the initiative and aid of the churches, a comprehensive health service came into being much earlier in regions in which it would have started much later, if at all, had it not been for the belief in Christian healing.

Esselstyn (1974:1) reports that healing and preventive agencies were established in most remote areas, without which thousands of the sick could have remained helpless, destitute and would likely have died prematurely. The life expectancy of the indigenous people was also noticeably prolonged.

Searle (1964:136) adds that trained doctors, nurses and untrained nursing assistants staffed a number of medical institutions throughout South Africa. There were not sufficient trained nurses to meet the needs of all the medical institutions, but the number was slowly growing, and with the aid of conscientious nursing assistants, hospital attendants, supervisors and domestics, hospital services were being provided for an increasing number of the indigenous population.

These men and women were special, for it was their faith that drove them to enter these isolated places where it was extremely difficult, if not impossible, to find doctors to save indigenous peoples' lives. These men and women had an important contribution to make, not only to the care of the sick, but to the economic upliftment of the mission stations and to the general growth and stability of the infant country - South Africa. Every mission station running a medical service knew only too well that to find such men and women in their own society was extremely difficult (Searle, 1964:37 and Gelfand, 1984:70). These men and women achieved the following during their medical missions.

5.8.1 Considerable increase of patients treated in the medical institutions

One of the most important successes achieved by the medical missions was the considerable increase in the number of patients treated in the hospitals and outstation clinics. Fihla (1962:31) contends that hospitalization and the use of medicine has been one of the most potent factors that has helped to break down the influence of superstition among the indigenous people. They came to realise that diseases did not occur as a result of the wilful doings of the gods, but it could be prevented or even cured when certain rules of health were observed and if the illness was attended to properly.

Aitken (1937:4) shares the same view when he says that very often patients arrived and announced that they had come to stay, or else they would send and ask the doctor to bring them to hospital if they were unable to get there by any other means. This was a clear indication that health education and the tenets of Western medical care had started to reach the hearts of the indigenous people.

Despite the shortcomings of the physical facilities, the Evangelical Presbyterian Church Missionaries endeavoured to provide the sick with the medical service which would ensure a return to good health. The basic diet was provided free of charge but small luxuries, such as cold drinks, biscuits, sweets and pancakes were sold to the

patients, either by the mission stations or by the inhabitants who were permitted to trade with patients (Searle, 1964:48).

5.8.2 Results of training Blacks as nurses

Another valuable service rendered by the medical missions was in the field of nurses training. The need to train Black women as nurses was soon realised. The local training of Black women as nurses made it possible to staff more and more mission hospitals each of which started to contribute to the training programme. Training of Black women as nurses led to further expansion of nurses services. At Elim Mission Hospital a school for Black nurses was started in 1932. Seven young Black women began their training allowing them after three years to sit for a Hospital Certificate. At Masana Mission Hospital Nurse Aides were trained as early as in 1944. This became the catalyst to promote Western and Christian ideas (Bourquin, s.a.: 49 and Gelfand, 1984:142).

The standard of training nurses improved with the years. The Masana Mission Hospital trained sisters, for example, who had a fine reputation and many of whom found employment at other hospitals (Bourquin, s.a. : 49 and Burrows, 1958:256).

A further innovation attributed to the Evangelical Presbyterian Church mission hospitals, was the idea of training male persons as nurses. At first Black men were appointed as interpreters and hospital attendants because of the meagre schooling opportunities which existed in South Africa at that time. Traditionally, nursing the sick was the sole responsibility of female members of the community. This development did not only help to absorb the rising number of unemployed in the districts, but it also introduced a new concept with regard to labour division. The indigenous people gradually accepted the arrangement that men should be trained as nurses. These nursing assistants did a great deal towards breaking down superstition and fears of the indigenous people and removing the prejudice which still existed against hospital treatment (Nkuna, 1986:170 and Burrows, 1958:256).

5.8.3 Recruitment of Black doctors

The Black doctor who stayed the longest at Masana Mission Hospital was Dr. S.C. Khoza who joined the staff in 1971 and left in 1978. During his stay at Masana Mission Hospital he acted as Superintendent during the absence of Dr. M. Robert whilst on furlough in Switzerland, and very ably carried out his duties (Bourquin (s.a.: 50) . He won the confidence of those whites who still came to Masana Mission Hospital in cases of emergency. It is interesting to note, and to his credit, that most of the whites preferred to consult Dr. Khoza personally than the other doctors on the staff. Through his determination, intelligence and tact Dr. Khoza gained the respect and confidence of the local population, both Black and White (Bourquin, s.a.:50).

5.8.4 Development of visiting centres into clinics

Right from the start, Dr. Beugger of Masana Mission Hospital developed most of the early visiting centres into clinics. For him, the establishment of clinics was essential and one of the most important tasks of his ministry. All the clinics were in the so-called African (Black) territory, with the exception of the Brondal Clinic near Nelspruit. Dr. Beugger believed that medical help should be brought to the indigenous people within reasonable distance of their kraals, that is, within walking distance (Bourquin, s.a.: 28).

Villages such as Graskop, Muhlaba, Malamulele (near Newington), Beretta and Gqeta were visited regularly. Simple talks were given on hygiene, prevention measures and treatment of minor ailments. Any subject which tended to better living conditions of villages was talked about. The clinics were placed under the charge of Black nursing assistants. These nurses succeeded greatly. These clinics were noted for the calibre of the medical men and women who served them, the interest and assistance of the local community in the development of their clinics and the high quality of men and women who undertook the erection of the mission hospitals and provided the nursing care (Searle, 1964:139 and Bourquin, s.a.:17).

All the clinics were visited fortnightly by a doctor from the hospital. These medical aid visits brought assistance to those who could not reach the hospital. These visits also made the white doctors and central mission hospitals (Elim, Masana and Shiluvane) better known throughout the districts. Aitken (1945:7) contends that the extension of a system of decentralised clinics linked with a central hospital appears to be the most practicable method of providing important medical services in an area such as South Africa in which the population is scattered over a very wide area.

Maternity work became increasingly important and the practice of coming to hospitals and clinics for confinement grew steadily. Expectant mothers were encouraged to visit their nearest clinics for pre and post natal treatments. In some clinics facilities for the delivery of babies were provided. The clinic nurses were district nurses. They were expected to visit the outstation clinics and arrange their health programmes and supply preventive medicine (Bourquin, s.a.:27). The Evangelical Presbyterian Church mission hospitals and clinics made a definite contribution to the enlightenment and uplifting of the indigenous people of South Africa in terms of medical and living standard. The Transvaal Provincial Administration recognised this venture by going to the extent of awarding certificates to Midwifery Assistants (Bourquin, s.a.:49 and Taylor, 1952:213).

The Evangelical Presbyterian Church mission hospitals' educational endeavour was not only aimed at the establishment of healing and preventive outstation clinics, but they also laid the foundation, upon which the Republic of South Africa later built its own medical institutions mainly after the second world war. At Elim Mission Hospital, for example, members of both the British and the Boer forces were cared for. These mission hospitals offered serious challenges and frequently undermined witchcraft and suspicion. The fear, hatred and suspicion engendered by ignorance were reduced (Nkuna, 1986:168-169).

During a telephone interview with Mrs Sikhitha, the second principal of Venda Nursing College, she pointed out to the writer that the Evangelical Presbyterian

Church mission hospitals laid the foundation for the establishment of the present Venda Nursing College and Gazankulu Nursing College which were established in 1980 and 1982 respectively (Sikhitha, 1998, *pers. Comm*) (1). Today (1999), many Venda, Shangaan and Sotho girls are trained at these colleges and nursing have become one of the most important professions in South Africa.

The Evangelical Presbyterian church's medical institutions started by a few dedicated Europeans (Whites), has grown into hospitals and clinics where more and more Blacks themselves took an active part. The increasing number of Black sisters, nurses, clerks and a host of Black workers are a vivid illustration of their willingness to do their part (Gelfand, 1984:143).

5.8.5 Medical missions became efficient institutions

A medical institution is not run by doctors and nurses only, especially a growing hospital or clinic where building activities are always in progress. Gelfand (1984:70) notes that these medical missions took a long time, that is, two or three decades to become efficient institutions. The following new buildings were added to the inadequately equipped mission hospitals, namely, X-ray department, laboratory, water supply, sewerage, lighting and a training school for nurses. Bourquin (s.a.:57) adds that it was necessary to have technical and administrative staff often needing training. The introduction of the following sections or departments turned the medical missions into more efficient institutions.

5.8.5.1 Dispensary department

For many years the Evangelical Presbyterian Church Mission medical institutions did not have fully qualified dispensaries. The medical superintendents or one of the

(1) Mrs. R.M. Sikhitha is the second principal of Venda Nursing College in Venda, Northern Province.

doctors were in charge, as nursing sisters were not supposed to work in the dispensary. The Medical Superintendent soon realised the nursing sisters' ability and reliability and left them very much in charge of the dispensaries of these growing medical institutions. Clinics and numerous visiting centres were supplied with medicines regularly. Sisters did the interviewing of medical representatives and the requisitioning of most medicines. Orders being, of course, approved and signed by the Medical Superintendent (Bourquin, s.a. : 59 and Gelfand, 1984:70).

5.8.5.2 X-Ray and Laboratory departments

Bourquin (s.a.:59) maintains that at Masana Mission Hospital, at the beginning mostly doctors had to tackle the x-ray and laboratory work, later Male Nurse Hastings from Malawi took over, having had previous experience. Miss Anneke Sulman from Switzerland was later in charge. Gradually a number of Blacks were trained and did most of the work, for example, Messrs Malumane and Mashabane worked in the dispensary for many years. Gelfand (1984:70) states that introduction of an X-ray plant meant that the traumatic work could be done much more expeditiously as it would help to recognise pulmonary and cardiac disorders better. A microscope was also used and a laboratory set up helping in the more ready recognition of the many infective diseases.

5.8.5.3 Artisan staff

The Evangelical Presbyterian Church mission medical institutions were fortunate in that most of the missionaries in charge of the mission stations were practical men. They were, for example, engineers, farmers, builders, electricians, boiler makers, mechanics, carpenters, plasterers and labourers. All these missionaries were prepared and often did assist in the hospitals and clinics (Bourquin, s.a.:62).

Mention should be made of the splendid work done by Mr. Nisbet, an engineer, at Masana Mission Hospital, in the building of the hydro-electric scheme, which when

completed, supplied the hospital with its electrical and water requirements. This constituted a great event in the life of Masana Mission Hospital (Bourquin, s.a. :63).

5.8.5.4 Administrative staff

In the early days of mission hospitals most of the administrative work was done by the missionary in charge, assisted by the available nursing staff. With the continual growth of the mission hospital, a number of additional administrative staff was trained. Administrative duties were distributed which resulted in many Blacks becoming clerks, secretaries, typists, drivers, messengers, storemen, accountants, switchboard operators, laboratory assistants, radiographers and administrative officers (Bourquin, s.a. :63 - 64).

5.9 RELIGIOUS AND SOCIAL ACTIVITIES AS A MEANS OF EVANGELIZATION AND SOCIALIZATION

Bourquin (s.a. :46) reports that the mission hospital always had excellent co-operation with the church and the mission school. There were daily morning services, during the earlier days held on the hospital verandah, in a very humble building or in the open air where patients and nurses came together. The service was conducted by the hospital chaplain, missionary, various teachers and some of the White and Black sisters. In the evening the wards were visited, hymns sung and prayers said. On Sunday afternoons, the preacher of the central church, accompanied by a few members, used to go round the wards and give a summary of his sermon. This was greatly appreciated by some of the patients who often took part in the service. Nkuna (1986:146) contends that the medical institutions established by the missionaries, including the Evangelical Presbyterian Church Missionaries, were not merely seeking to heal the indigenous people's physical ailments, but also to bring them to Christ. In this way, the ministry of healing thus became a necessity and an integral part of the Christian message rather than an auxiliary.

At Christmas and Easter, there was a procession of nurses through the wards, the villages and to the various homes of the staff, singing Christmas carols and Easter hymns. This helped to evangelize both the patients and the indigenous people in the villages. Every Monday evening all the students and qualified nurses met in the small chapel at the Nurses Home for Bible study and prayer meetings (Bourquin, s.a. :46-47).

Joint church services attended by members of Black congregations, staff and student nurses of the hospital were held at parish church every first Sunday of the month. These monthly services in English by Methodist, Lutheran, Anglican, Dutch Reformed ministers and Roman Catholic priests were greatly appreciated and well attended. This unfailing support and understanding between these denominations was an opportunity for some white staff, who did not understand Shangaan, to attend a church service in English (Bourquin, s.a. :46-47 and Fihla, 1962:56).

5.9.1 Influence of the nurses' choir

At Masana Mission Hospital, for many years the nurses' choir met regularly under the leadership of the headmaster from the local mission school such as, Messrs Maboko, Cornelius Marivate and for a long time under Dan Baloyi. This was looked upon as a hospital church choir. It often sung on Sunday mornings at the parish church, which was greatly appreciated. Often on Sunday afternoons a small team of nurses visited the various outstations and local villages within easy reach on foot. There they did a splendid work, preaching to the adults, conducting Sunday School classes for the children and visiting people when there had been a recent death (Fihla, 1962:56 and Bourquin, s.a. :46).

Every Christmas the nurses' choir produced a Christmas play, which was acted at the local church in the only available hall. Most of the patients were taken to see the play and took part in the Christmas service. Some came in wheel chairs and others were carried in their beds. The hospital was decorated, a special Christmas meal

served and small presents given to the patients. A special meal was also prepared for all the workers, and the sisters and nurses also had their special meal and presents. The ordinary hospital workers were not forgotten, and also received a special meal and Christmas parcels. The nurses' choir that had been established in order to infuse interest in religious matters and to promote Christian understanding, continued its missionary endeavour without interruption (Bourquin, s.a. :46 and Fihla, 1962:56).

5.9.2 Recreation facilities

The Evangelical Presbyterian Church Missionaries realized that isolated communities at Elim, Shiluvane and Masana Mission Stations were essential to have some sort of recreation for the patients, nurses, sisters, workers, staff and members of the community. In the hot climate of the far northern part of South Africa, the swimming pool was a real blessing. The Black staff at Masana Mission hospital, for example, got its own swimming pool built with special private hospital funds. Unfortunately, swimming was not one of their favourite sports, but lately more use of the pool was made. Much later tennis courts were built for Whites and Blacks. Greater interest and a keener competitive spirit manifested itself in tennis which had hitherto been the famous sport in the three mission stations. The tennis courts were later floodlighted and this gave more people the opportunity to play (Bourquin, s.a.:47 and Fihla, 1962:82).

Basketball grounds were made available. Table tennis equipment were provided in the small club-houses. Every Saturday evening a film was shown in the nurses home hall. Both educational and entertainment films were shown. The sessions were well attended. Nurses, sisters and hospital staff organized trips to the game reserves, zoo, mines and cities as part of their recreation (Bourquin, s.a.:48).

Mention should be made that the high calibre of the medical men and women who gave devoted service to the mission hospitals and made major contributions in other

fields of the country motivated them to become keen to develop medical science, medical activities, and health sciences, but they were also keenly interested in the development of general education services, libraries and cultural activities (Searle, 1964:76).

5.10 SUMMARY AND ANALYSIS

Before the arrival of the Evangelical Presbyterian Church Missionaries the Black people of South Africa, relied on the traditional healers in times of illness. The Black people had some knowledge of the medicinal value of local herbs, barks, roots and wild fruits. They knew how to cure many illnesses of young and old, to lance abscesses, to extract teeth, set fractures, deal with burns, wounds, insect- and snake-bites, counteract poisons which had been ingested, and many could attend to childbirth.

Besides being the providers of evangelization and school-orientated education, the Evangelical Presbyterian Church Missionaries were the symbols of other forms of Western civilization, namely, the performance of their medical mission. Medical mission was an integral part of the Christian church. The Evangelical Presbyterian Church Missionaries urged that Black young women of good character and education should be trained as nurses. They maintained that in the nursing profession there should be an opportunity for them to be a real blessing to their fellow indigenous people.

Most of the mission doctors and nurses started to practise without a hospital, possessing at the most, a dispensary. The nurses at first were Whites, coming mostly from overseas as missionaries of the Evangelical Presbyterian Church. They were mostly occupied with caring and attending to the sick. Nurses often visited the sick in the outlying villages. In other words, village nurses were sent out by the church to look after the members of the mission children, children attending its school and to treat the sick in the area.

Characteristically almost all missionaries, including the Evangelical Presbyterian Church Missionaries depended for their existence entirely on funds from overseas and for many years most of their medical and trained nursing staff were recruited from there too. The entire burden of financing medical missions was borne by the Evangelical Presbyterian Church Missionaries with such help as they were able to obtain from their own sources, donations , random fund-raising in Switzerland, voluntary gifts and fees paid by the patients.

After two to three decades the medical institutions became efficient institutions as better buildings and facilities were added, and last but not least, more qualified nurses invariably raised the standard of hospital practice which by that time was able to cover general medical, surgical and obstetrical disorders. The Evangelical Presbyterian Church Missionaries set an example of genuine care and concern for the patients . These qualities were transferred to most Black students. The training prepared the girls for meaningful participation in and contributing to the developing Christian community. The experiment of employing Black nurses had been a marked success.

Medical missions succeeded because of the unfailing support and understanding which had been given to the mission medical institutions by a number of organizations, non-governmental bodies, Native Commissioners, officials of the Native Affairs Department, donations from friends overseas, farmers and shopkeepers living around the mission stations. All these gave smaller but steady and quiet substantial help to the South African nurses. With the assistance and co-operation of all these small institutions, the medical institutions were able to lay the foundation of medical services for the indigenous people in South Africa.

CHAPTER SIX

EVALUATION, FINDINGS, RECOMMENDATIONS AND CONCLUSION

6.1 INTRODUCTION

In the preceding chapters an attempt has been made to give an exposition of the educational endeavours of the Evangelical Presbyterian Church in South Africa. This church fulfilled a sacred mission and exercised a tremendous influence on the lives of the Black people in South Africa.

This final chapter provides a summary of the investigation, the findings and conclusions, as well as the implications of the findings. Based on these, recommendations are made.

6.2 SUMMARY OF THE RESEARCH

From the literature consulted during the course of this research a number of essentials concerning the educational endeavours of the Evangelical Presbyterian Church in South Africa, have come to light. Relevant literature on the topic was reviewed and throughout the literature study, it became apparent that the educational endeavours of the Evangelical Presbyterian Church in South Africa has become indispensable. A summary of the findings from the literature review is given below.

6.2.1 The role and influence of mission stations in spreading Christianity in South Africa

On arrival in South Africa, the Evangelical Presbyterian Church Missionaries wasted

no time in implementing their main mission of spreading Christianity (*see 2.1*). The strategies used by these missionaries to convey their Christian message changed with time, but these strategies often involved some kind of schooling. Schools were established in order to supplement the work of Christianization, to give a rudimentary education to teachers and, at least as important, to change cultural patterns that were considered to be pagan. Certain tactics, including the provision of material benefits, for example, the missionary's dress, tools, habits, books and behaviour were meant to impress the Africans (Blacks) and help to convert them to Christianity and generally civilize them (*see 2.2; 2.4*).

The Evangelical Presbyterian Church Missionaries influenced the indigenous people, young and old, to attend evening prayers at their homes in the evenings and to attend Sunday services. The youth seemed to have been a deliberate target of evangelism so as to ensure that they were religiously influenced from a young age. The indigenous people were trained to recite prayers so that they attained "die gewenschte geluksaligheid" in this case, that is, the desired satisfaction (Behr, 1988:91).

The Gospel, Western values and attitudes were used to adjust African (Black) traditions. Missionaries were convinced that the future development of Black education was to be built on a Christian basis. They therefore instructed the indigenous people in Christian religion and encouraged them under every circumstance to act with moral rectitude and humanity. The indigenous person who followed his/her people's traditional customs was often condemned as a heathen or anti-Christian. The Evangelical Presbyterian Church Missionaries strongly believed that the indigenous people's degeneracy was rooted in their culture and traditional systems of belief. They aimed at fighting against the forces of evil in the character of the indigenous people, inculcate habits of industry, dignity of manual work, discipline and working habits. They felt that the evils within the traditional social systems had to be uprooted (*see 3.2; 4.3.3.10*).

Before coming into contact with the Evangelical Presbyterian Church Missionaries, many of the indigenous people lived in an atmosphere of magic and fear. After coming into contact with these missionaries through biblical teachings, they no longer worshipped their gods, which consisted of sacred stones, plants and animals. The Evangelical Presbyterian Church Missionaries influenced the indigenous people to break away from the power of superstition, witchcraft and deep-rooted traditional practices, such as the attendance of traditional circumcision schools, lobola (dowry) and polygamy, by segregating Christian converts from the general population. The Evangelical Presbyterian Church Missionaries taught the Christian converts to worship the Triune God, that is, God the Father, the Son and the Holy Spirit (*see 3.2.3; 4.3.3.1*).

One of the Evangelical Presbyterian Church Missionaries' priorities was the conversion of the local chiefs and headmen to Christianity, knowing that the tribe would thus be easily converted. In 1882 Chief Njhakanjhaka, one of the greatest persecutors of the early missionaries, was converted to Christianity. In turn, he did much to influence his subordinates to follow his footsteps.

After winning the favour of the reigning chiefs and their successors, the Evangelical Presbyterian Church Missionaries used the Christian converts as agents for converting the masses. These already softened groups of the indigenous people greatly assisted in the spreading of Christianity and the consolidation of missionary education (*see 2.4.8; 4.8.4*). They helped to make the Evangelical Presbyterian Church in South Africa one of the greatest church in Southern Africa. New converts, for example, Joseph Mhahlamhala initiated missionary endeavours in what is now called Mozambique (the then Portuguese East Africa). Evangelists Paulos Mandlati and Jonas Maphophe were respectively assigned with the responsibility of nurturing the new converts at Pangamati and Bokgakga outstations. Reverend Nathan Mpelo volunteered to go and start a mission station at Tlangelani (*see 2.4.2; 2.4.3*). Of the Black evangelists, Asser Segagabane was "one of the most remarkable evangelists whom the Evangelical Presbyterian Church has ever produced, an orator of the first

rank and courageous pioneer whom no obstacle ever stopped” (Ellenberger, 1938:199).

6.2.2 The educational influence of the Evangelical Presbyterian Church

The founding of the Evangelical Presbyterian Church Mission Stations among the indigenous people of South Africa went hand in hand with the establishment of schools as Bible Study demanded literacy. The Evangelical Presbyterian Church Missionaries were faced with the problem of a growing number of Christian converts who could not read and write (*see 3.2; 4.3.1*).

As part of their Christianization and Evangelization endeavours, the Evangelical Presbyterian Church Missionaries taught their converts basic reading, writing and arithmetic. The Evangelical Presbyterian Church Missionaries believed that it was easy for the literate people to absorb religious doctrines by reading the Bible and taking part in hymn-singing. The missionaries regarded manual work and industrial training as important aspects of their curriculum (*see 4.3.3.1; 4.3.3.10*). The missionaries were themselves tradesmen/women and knew what it was to earn a living by manual work. The apprentices were trained in the following: weaving, carpentry, agriculture, bricklaying, brick-making and the usage of tools such as pliers, hammers, nails, spanners and screw-drivers. Females were trained in the so-called domestic economy, which included: cookery, housewifery, laundry and needlework. Agricultural training enabled the indigenous people to produce food for the mission to consume and sell and not always to depend on the church’s supply (*see 4.5.3.16*). Missionaries had a strong belief in the dignity of labour and they aimed at organizing a society capable of producing materials for its own needs and fending for itself.

The community under which the missionary work had started, had little to say about the type of education offered to them. Education was geared towards the needs of the Evangelical Presbyterian Church. Missionary education was not for the purpose

of transmitting and perpetuating the traditional cultures of the Blacks, but rather to convert the Blacks from their traditional way of life to Christianity. It was to free the indigenous people from an anti-progressive heritage, to aid in their adjustment to the demands of the civilized life, to instill in them the desire for progress in a civilized community and to make them useful members of the community and loyal subjects of the government (*see 3.3.2*).

The Evangelical Presbyterian Church Missionaries offered their pupils and students an academic education ranging from the primary school level to matriculation, virtually to the doors of tertiary education, especially teacher training. Lemana Training Institution, was established to train teachers who in turn would go out and educate their fellow indigenous people in the remote areas of the country. At Lemana Training Institution, training courses were offered to all ethnic groups in the former Northern Transvaal. Many denominations sent their students to Lemana Training Institution. This was an ecumenical endeavour. Teacher education was an essential element in evangelization and nurturing leadership (*see 4.3.2; 4.4.2*). The Evangelical Presbyterian Church Missionaries directly or indirectly contributed to the economic development of the Blacks by offering them courses such as agriculture, carpentry and craft-work. In woodwork and the usage of tools, the indigenous people were trained that their skills should not only be used in the construction of new articles, but also in repairing the old ones (*see 3.5; 4.8.1*).

6.2.3 Translation of the Bible and other religious literature

The Evangelical Presbyterian Church Missionaries, were responsible for converting the vernacular languages into written form and laying down the literary foundations of vernacular languages of the areas in which they had opened their mission stations. The writing of the vernacular languages was important because it made the spreading of the Gospel easier and faster (*see 4.3.3.2*). The Evangelical Presbyterian Church Missionaries contributed greatly to the development of Tsonga literature.

The translation of the Bible and other religious literature such as Catechisms, hymn books, liturgy and school songs were initiated by former superintendents, ministers, evangelists, teachers and students of the Evangelical Presbyterian Church. However, the missionaries' translations were often full of mistakes (*see 2.4.1; 4.3.3.2*).

In 1875 Evangelists Asser Segagabane and Eliakim Matlanyane translated the Lord's Prayer and several hymns from Sotho into Tsonga. Unfortunately no trace of these first translations could be found. Reverends Berthout and Creux, with the help of their evangelists and two young Gwamba (Tsonga) men, Mbizana and Zambiki began the task of translating the Bible for their catechumens. The first published work in Gwamba (Tsonga) was the "Buku ya Tsikwembu Tsinwe na Tisimo ta Hlengeletano" (1883). This "Book of God together with songs for the congregation" contained the translations of the first chapters of Genesis, the Ten Commandments, a selection from the Gospels and the words of 57 hymns (*see 2.4.1*). The publication of the whole Tsonga Bible appeared in 1907. The revised version of the whole Bible was copyrighted in 1929, and has remained the standard version to date.

6.2.4 The educational Influence of medical institutions

The Evangelical Presbyterian Church in South Africa was at pains to improve the physical and social wellbeing of its converts. The call for medical mission came mostly from lay churchmen/women recognising the need for a medical person(s) to care for the indigenous people and for the missionaries and their families. Medical work became an integral part of the evangelization and civilization process (*see 5.1*).

With the arrival of the Evangelical Presbyterian Church Missionaries in 1875, the establishment of medical institutions, that is, hospitals and clinics, as part of missionary endeavour were started. Western medicine and healing practices penetrated the remote areas of South Africa. The Evangelical Presbyterian Church Missionaries found it necessary and unavoidable to educate and heal the indigenous

people. Their healing methods helped to discourage and suppress superstitious beliefs in witchcraft (*see 5.2.1*).

Medical Institutions played an important role in curbing sickness and loss of life. Elim, Shiluvane and Masana Mission Hospitals and their outstation clinics attracted many patients because medical doctors and nurses cured the diseases which could not be cured by the traditional healers. To these medical institutions, the surrounding population would come even though transport was extremely difficult. Elim Mission Hospital for example, fought an endless battle against malaria and blackwater fever, thereby literally saving many thousands of lives. During the Anglo Boer War (1899 to 1902) Elim Mission Hospital treated both the British and Boer soldiers (*see 5.3; 5.8.4*).

Trained nurses succeeded in teaching the expectant mothers better ways and means of delivering babies at the hospitals and clinics. One of the most hopeful and encouraging developments during the pioneering work of the Evangelical Presbyterian Church Missionaries in South Africa has been the reputation of their medical institutions which became so influential that patients came from many parts of the country for treatment. Nurses trained in the Evangelical Presbyterian Church Mission Hospitals, were employed as matrons of new hospitals started in other places (*see 5.6.1; 5.8.1*).

6.3 CRITICAL EVALUATION OF MISSIONARY EDUCATION

The primary aim of the missionaries was to spread the Gospel and Western values and attitudes with the belief that Western civilization would improve the African (Black) society. Missionary education was based entirely on the Bible which prepared candidates for baptism and confirmation so that they should become fully-fledged members of the Evangelical Presbyterian Church in South Africa. Formal education was synonymous with the doctrine of the Evangelical Presbyterian Church, Bible history, psalm singing and reading and writing. The only secular subject was

simple arithmetic.

The Education provided by the Evangelical Presbyterian Church Missionaries was selective in the sense that it reached those who wanted to be converted or those who lived in the vicinity of the mission stations. Missionary education has been fundamentally divisive in nature. It divided the educated from the non-educated. It has been generally authoritarian, influenced strongly by Christian National Ideology and marked by strong, often arrogant bureaucratic control with little freedom granted to parents, teachers and students. The involvement of the parents in the provision and control of education was minimal. They were not consulted about what was to be taught or even how it was to be taught. It was in principle education for apartheid, because it promoted patterns of domination and subordination.

The system of education designed for the indigenous people, besides supplementing the work of Christianization, was also aimed at expressing the interests of the dominant group in the political, economic, social and cultural spheres. It was further limited in scope and also failed to reach the masses. Missionary education was deeply rooted in Christian values and attempted to teach attitudes like patience, humility, piety, discipline and the value of hard work. The Blacks were to receive an industrial training which was adapted to their environment. Blacks were to acquire skills that would make them helpful to their fellow converts and employers, on the farms, in towns, in the mines and industries. They were therefore trained as gardeners, bricklayers, plasterers, blacksmiths, stonemasons and tailors. These helped to prepare Black people to accept a subordinate position in society.

The Evangelical Presbyterian Church Missionaries advocated the idea that Africans (Blacks) were mainly a rural people and therefore their future should be focused in the rural areas. The Evangelical Presbyterian Church Missionaries provided education which was segregated and inferior. The African (Black) children were taught in such a way that the idea of inferiority had to appear natural to them. They were trained to become labourers so that they might be of service both to themselves

and their communities. White education, on the other hand, was superior and better organised than Black education. The White population enjoyed both missionary and keen government involvement in their education. The education for the Blacks focussed mostly on conversion to Christianity and preparation for semi-skilled workers, whilst education for the Whites served to produce mainly skilled workers. White education prepared its recipients for leadership roles in the economy, politics and social spheres of life. In addition there was, for example, the meagre amount of money spent on Black education as compared to the money spent on the education of White children.

From the very beginning, the primary purpose of missionary endeavours in Black education was evangelism, and therefore their approach to it tended to emphasise literary and religious subjects. The curriculum of mission schools was literary-orientated because its main content and purpose was religious and primarily dependent upon the Bible reading and too divorced from daily life. Industrial education was also for religious uses and not preparation for participation in wage employment in the modern sector. Arithmetic became a vehicle for religious ideas. One of the reasons for the missionaries' inability to provide relevant education was that many of them were underqualified and could not easily adjust their teaching to suit the Black conditions.

The Missionaries spent much of their time and resources on evangelistic endeavours rather than on the development of an effective system of education. Education given to the Africans (Blacks) by the Evangelical Presbyterian Church Missionaries was suited to the needs of a small number of Blacks who were ministers, evangelists, teachers, clerks, interpreters, messengers and nurses. It would appear that missionaries, on the whole were not prepared to equip Blacks with the tools for free enquiry and uncircumscribed reasoning that characterised the period of *Aufklärung* (enlightenment) in Europe. They never thought to educate with any aim that went beyond the evangelization and the preparation to earn a living (Mphahlele and Mminele, 1997:81).

The curriculum of mission education mainly supported the consolidation of racism in South Africa. Generally Missionary education failed to prepare Blacks in Mathematics and Physical Sciences, while the White children had this foundation laid in lower primary classes which continued in higher primary and secondary school grades. Missionary education deprived them of the possibility of continued studies in the Physical Sciences at university level.

Mission schools included industrial education or manual labour as part of their curriculum. The industrial education reflected the Evangelical Presbyterian Church Missionaries' belief in the value of hard work, discipline and respect of authority. The Evangelical Presbyterian Church Missionaries believed that an emphasis on industrial training would produce a better workman/woman who would be useful to the European (White) as a servant. Blacks were trained to take up all kinds of jobs in the economy since it was labour that was needed in the country, especially in the mines and industries. Concerning Black young men Cohen (1994:68) reports that young men trained in handcrafts sought employment either with the missionaries or the settlers on farms or in towns. Some of the more adept men became teachers in mission schools.

The Evangelical Presbyterian Church Missionaries had certain ideas about what women should learn, and these ideas were based on Western views about the role of women in the society. For example, in the mission schools women were not taught agriculture, though this had long been women's work in African (Black) society. Through industrial education men were taught a variety of tasks, for example, carpentry, stone-masonry and blacksmithing. Industrial education for women taught only domestic skills, for example, cooking, laundry work, dressmaking and home-nursing. The education of Black women was largely aimed at socialisation into domestic roles, both in their own homes and as servants in other people's homes. Many of the Black women trained in domestic activities were able to take up employment as servants in white households or could work for the missionaries.

The South African government viewed missionary education as inseparably bound with political, economic and social relations between the Blacks and the Whites. The South African government wanted to produce a large, semi-skilled, relatively poor class, which was able to serve but is unable to compete economically, politically and socially with the Whites. To achieve this aim the South African government imposed a curriculum which emphasized rudimentary instruction in industrial education and agricultural subjects.

The teaching methods used during the missionary period mainly produced passive learners, were examination-driven, emphasised rote learning, were textbook bound and teacher-centred. The quality of teaching at all levels (primary, secondary and teacher training) suffered from the large number of untrained and underqualified teachers. These teachers were not empowered with skills of the new approaches to teaching. The standard of education provided at most of the mission schools was a very low one. The missionaries' conception of education and their preoccupation with religious activity, resulted in denominational rivalry and competition in education, which in turn made the system of Black education dominated by large numbers of small and indifferently organised schools. Moreover, the educational endeavours of mission schools were restricted by irregular attendance, Black pupils beginning their education at much too an advanced stage, a dearth of teacher training institutions, the general standard of teachers qualifications, as well as the limited financial resources of the missionary societies responsible for these schools. These factors provided extremely inadequate facilities and instruction.

6.4 APPRAISAL OF MISSIONARY EDUCATION

The missionaries saw education as a way of achieving their own aims of converting the indigenous people to Christianity, and of establishing themselves and their work. Basically, the missionaries taught basic reading, writing and arithmetic. Basic education became an important means of conversion. Apart from this type of schooling there were other limited forms of education, mostly directed towards

artisanship, for example, carpentry, building, and crafts work.

The Evangelical Presbyterian Church Missionaries were some of the main teachers of the Blacks in South Africa. They were devoted Christians whose moral standards were high. Those Blacks who were converted to Christianity aimed at attaining these standards and values set for them by their European (White) teachers. Some of these standards are still maintained by both Protestant and Catholic churches as well as the teaching profession even today, for example, daily morning devotions at schools are believed to make the pupils aware of Christ being Lord over every area (sphere) of life. The life of the teacher should display biblical values and principles for pupils to emulate. As time went on, the missionaries selected converts who demonstrated the ability to read, write and do simple arithmetic and trained them to become teacher-evangelists. These teacher-evangelists were sent to the remote areas to convert their fellow indigenous people to Christianity and to teach them to read the Holy Scriptures. As the earliest African (Black) teacher-evangelists became proficient and confident, they were posted out into the interior with instructions to start new church centres and schools.

The major deficiency in missionary education, was that mission schools were staffed by unqualified and underqualified teachers. This defect was perpetuated by lack of equipment and lack of proper supervision of the scattered mission schools. Buildings in most cases consisted of tin shanties or wattle and daub huts into which were crammed two or three times the number of pupils which the classroom could hold. The teachers were overloaded. One teacher was found to be teaching more than hundred pupils in two or three different standards all in the same classroom.

Despite the weaknesses and shortcomings mentioned above, it remained true that the churches and missionary societies brought to the Black people of South Africa the gift of education when the Colonial and Provincial governments doubted the Blacks' ability to profit by it. The Evangelical Presbyterian Church's educational endeavours succeeded in establishing mission schools (primary, secondary and teacher training

institutions) which produced teacher evangelists and converted vernacular language(s) into writing. All these laid a durable foundation for the future development of Black Education in South Africa.

Although the teaching in these schools was not of high quality, it was definitely better than nothing. The Evangelical Presbyterian Church Missionaries provided education which was available during the nineteenth century for the Blacks in South Africa. The Evangelical Presbyterian Church Missionary teachers applied the time-worn teaching maxims, such as proceed from the known to unknown and from the simple to the complex. They applied a set of principles (discipline, control, inspection, tests, examinations and promotions) which were continued in the contemporary education system. Through the missionary endeavours, the South African government has realised that Western education and civilization have been important forces which helped the indigenous people to advance individually and collectively in the social, political and economic fields. Most of the leaders of the new Southern Africa went to mission schools and they were equipped for their future roles by the mission schools. Whilst some of them did not become confessing Christians, the influence of the mission schools on their lives and their leadership remains unmistakable.

Finally, the writer supports the school of thought which maintains that missionaries deserve praise because they paved the way for Black Education. Missionaries' contribution to education cannot be underestimated, it laid a base for the future development of education in the country. Mphahlele and Mminele (1997:82) conclude that it is they who have given the Black people the light of Christian civilization and thus enabled them to co-operate with the Europeans (Whites) in the development of South Africa's industry and commerce.

6.5 RECOMMENDATIONS

The following issues concerning the educational endeavours of the Evangelical Presbyterian Church in South Africa should be noted for the benefit of the broad South African education system.

6.5.1 General recommendations

1. Missionary education was aimed at producing useful members of the community and loyal subjects of the government. The aim of education should be to produce Black citizens to serve and to compete economically, politically and socially with other races in the country.
2. The curriculum should be far more flexible, far more relevant to the lives of the people. The curriculum during the missionary period was far too academic and manual-labour orientated. The new curriculum is an outcomes-based approach to education and learning (OBE) where learners become active participants in the learning process. *Curriculum 2005* has shifted away from the traditional distinction between different subjects in favour of the adoption of new *Learning Areas*.
3. The community should have the prior opportunity to participate in the selection of appropriate learning content. Changes in curriculum should be the product of the interaction of the community and teachers. Teachers are the ones who are able to effect and implement the desirable educational reforms and innovations reflected in the school curriculum.
4. Missionary teachers were regarded as sources of information. They in a way poured information and knowledge into the pupils empty heads. Teachers should facilitate learning in the process of learning and education should be learner-centred.

6.5.2 Recommendations pertaining to the National Department of Education

1. The education system in South Africa should move away from its present stage (of producing the unemployed graduates) and should instead serve the needs of the masses here and now. Education should equip the young people to fit into certain roles in the society.
2. The transformation of an education system to suit the needs of South Africa should entail a complete overhaul of the curriculum. The new system should shift from the present content oriented curriculum to one based on “outcomes”, and should focus on learning by doing, learning how to learn and learning through group experience. Curriculum from primary school level to tertiary level should be related to the needs of South Africa of today and of the future.
3. The curriculum of the National Department of Education should have a greater focus on scientific and technological training. Learners are expected to demonstrate an understanding of the impact of technology.
4. Curriculum changes must be closely related to production. As students learn best by doing, they must therefore be producers. Students must be geared towards improving their productive level through the application of higher levels of technology than were previously available to the masses (during the missionary period).
5. Narrow academic approaches to learning, which dominate our schools should be augmented by learning through experience. More emphasis should be placed on motivation learning so that teaching strategies have significant appeal to students than our commonly used shaming for failure.

6. Teacher training institutions for example, Lemana Training Institution, have a major role in the process of transformation that is changing the face of education in South Africa. This can be achieved by a paradigm shift from an objective-based and teacher-centred teaching/learning environment to one that is outcomes-based and child-centred, as spelt out in *Curriculum 2005*.
7. Teachers should upgrade their professional knowledge and expertise throughout their working life. Upgrading is a key need both to address past inequalities (many teachers during the missionary period were unqualified and underqualified) and to help teachers implement new approaches to teaching with confidence. In this regard the Government should constitute a continuous and vigorous programme of life-long education and retraining.

6.6 RECOMMENDATIONS FOR FURTHER STUDY

In this thesis an attempt has been made to investigate the educational endeavours of the Evangelical Presbyterian Church in South Africa. The following topics are suggested for consideration for further research investigation.

1. The researcher recommends a study of the missionary endeavours as a means of social, political and economic transformation in the lives of the Blacks in South Africa.
2. An investigation should be made into the vocational educational curriculum that is effective and relevant to the students life world. A curriculum that is poorly planned and implemented in the hope that it will provide for the vocational needs of learners and community do not justify the high cost of its maintenance.

3. There is a need for comprehensive focus research on how teachers and teacher trainers could be trained and retrained to equip them with new ideas about how to teach “outcomes”-based approach curriculum to be taught in post apartheid schools and teacher training institutions. The direct and indirect involvement in and support of the development and promotion of new national ventures such as *Curriculum 2005* and Outcomes Based Education by teachers and teacher trainers should be investigated.
4. Research should be conducted on the educational venture of nursing assistants towards breaking down superstition and witchcraft fears of the indigenous people in South Africa and removing the prejudice which still exists against hospital treatment.

6.7 CONCLUDING REMARKS

The aim of this study was to assess the educational endeavours of the Evangelical Presbyterian Church as regards Black Education in South Africa.

The Evangelical Presbyterian Church Missionaries were pioneers of Black formal education in South Africa. Their primary aim was to provide elementary schooling as ancillary to evangelization. In doing so, they began the process of sharing with the Blacks, not only their knowledge of the Triune God but also the treasures of more highly developed civilizations. Through biblical teachings and education, the Evangelical Presbyterian Church Missionaries redeemed the indigenous people from the power of superstition, witchcraft and traditional practices. Western technology and culture successfully won the indigenous people of South Africa to Western civilization. The acceptance of Christianity and the introduction of the White rule in the interior of South Africa effectively stopped the inter-tribal wars. The inestimable benefits came to the Blacks through the exertions of the Evangelical Presbyterian Church Missionaries.

The Evangelical Presbyterian Church Missionaries allowed not only for an educated elite to emerge, but also the development of an African (Black) leadership. They trained teacher evangelists who were in turn sent into the interior villages to spread mission ideals and values. This new social class inspired the masses and aroused them to want to aspire themselves. The Evangelical Presbyterian Church Missionaries helped the Blacks in South Africa to advance individually and collectively in the religious, social, political and economic fields. Without their untiring efforts, energy, determination and Christian spirit, the Black people would not have achieved the progress they made in education. The Evangelical Presbyterian Church Missionaries, therefore, deserve praise for what they contributed towards educating the Black people in South Africa. They equipped the Black people to play a worthy part, side by side with members of other races in the development of the country they share.

The researcher hopes, therefore, that one of the products of this study will be stimulation for the further research of related aspects of missionary educational endeavours in general and the educational endeavours of the Evangelical Presbyterian Church in South Africa in particular.

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